

A  
PREPARATI-  
ON TO THE MOST HO-  
lie Ministerie:

Wherein is set downe the true meanes to be  
well prepared to the same, by an exact de-  
scription, and consideration, of the necessi-  
tie, excellencie, difficultie, and great pro-  
fit therof; with the maruellous ef-  
fects of the same:

*Also a lively exhortation to all youth, to giue  
themselves to the studie therof: and a con-  
futation of the obiections which may  
be brought in any sort to  
touch the same:*

Verie profitable and necessarie in these our  
times, as well for those that addict themselves  
to the Ministry, as for all other for whose  
instruction it was ordained.

Diuided into two Bookes.

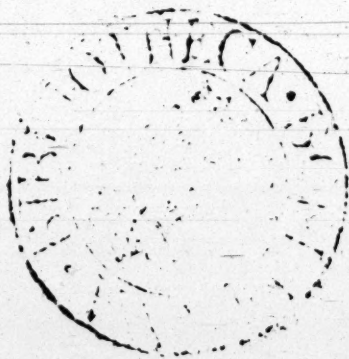
Written in French by *Peter Gerard*, and  
translated into English by N. B. [*Nicholas Buxton*]

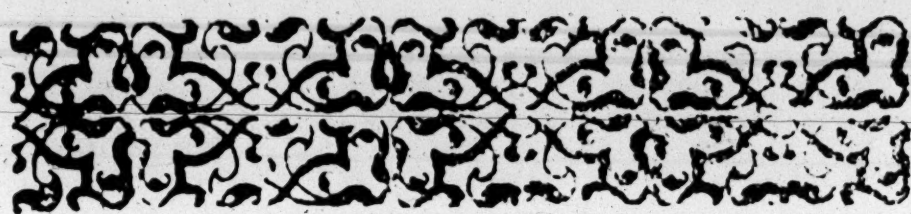
*Esay 52. Rom. 10. Nahum. 1.*

Howe bewailfull are the teete of them which bring  
glad tydings of peace, and bringeth glad tydings  
of good things, and preach saluation.

Imprinted at London by Thomas Creed, for  
Thomas Man, dwelling in Paternoster  
row, at the signe of the Taboor. 1592.







TO THE RIGHT HONO-  
rable Sir *William Periam* Knight,  
Lord chiefe Baron of her Ma-  
iesties Exchequer, all  
happinesse.



Ight honorable. Not  
many yeares since,  
your louing accep-  
tance of the translati-  
on of a French trea-  
tise, hath imbolde-  
ned me to do the like  
again, & to Dedicate this small worke  
vnto your L. For my purpose is, neuer  
to change for any other Patrone of  
my labours, seeing that vnto you of  
right they do belong. I had thought to  
haue published some other thing, of  
mine owne breeding, but that this  
French man pulled me backe, and yr-  
ged me to teach him to speak the Eng-



*The Epistle Dedicatorie.*

lish tongue : Being somewhat capable , hee was not long in learning the same. If hee speaketh not so eloquently, as many of our Orators vse to dco, the fault is to bee imputed to his bad schoolemaister. But in my opinion, he speaketh, although plainly, yet profitable things , and necessarie for our estate. Let the work commend the author , and at your leysure I hope your L. Will vouchsafe him the reading. Thus committing your L. my good Lady your wife , your kinde Brother, your vertuous and godly chidren (my worshipfull friendes) vnto God , his most mercifull protection , I humbly take my leaue.

*Your L. in all dutie to be  
commaunded.*

Nicholas Becker.



To his louing Brethren, the Pastors  
and Ministers of *Deuon.* and *Corn-*  
*wall,* and all other Christian rea-  
ders, grace and peace.



*Y* louing brethren, if this  
*smal treatise* shal happen  
to come into your hands,  
I pray you giue it enter-  
tainment, make it fami-  
liar vnto you, by often  
reading the same. Al-  
though you haue in your studies many excel-  
lent works of this argument, *Hyperius,* *E-*  
*rasmus,* *Hemmingius,* *Daneus,* and our  
good countreyman *Maister Perkins,* &c.  
Yet you shall finde here many things that are  
more sutable to vs countrey Diuines, which  
haue pastorall charges. For I know not how  
it cometh to passe, that many haue long la-  
bored in their *Ministrie,* and yet haue little  
or nothing profited their auditors. Many  
causes there are of this nonproficiencie, in  
some



## THE EPISTLE

Math. 9.  
Acts, 16.  
Acts, 17.

Ioh. 9.

Dan. 12. B

Some ignorance, in others negligence, and the iust iudgement of God vppon the people (who because they doo not hunger and thirst after righteousness, nor attend vnto the preaching of the word, as Lydia the purple-seller did vnto Paul, nor search the scriptures with the noble men of Berea) therefore their hearts are blinded with the Israelites, and they contemne and despise Christ with the proude Pharisies. But in my conceit, this is not the least hinderaunce to the prosperitie of the Church, when as the Pastors and Ministers of the same haue no respect, neither how they liue, neither how they teach. Here therefore is plotformed vnto vs, what the life, and what the doctrine of Ministers ought to be, & here is set downe a plain and easie method of diuining the word of God aright. If we then bee desirous to shine as the brightnes of the firmament, and to be as the stars for euer and euer, let vs teach others by our life and doctrine, and endeuor to turn many vnto righteousness. Let vs not preach our selues, but Christ crucified, not for filthie lucre, but of a readie mind, seeking only the glorie of God, and the conuersi-

## TO THE READER.

*sion of the souls of our brethren, that we may  
unfainedly protest with S. Paul. My word  
& my preaching, stood not in ~~h~~intifling  
speech of mans wisdom, but in plaine  
evidence of the spirit, and of power,  
that your sayth should not bee in the  
wisdom of men, but in the power of  
God. Thus beseeching the Lord for his mer-  
cie sake to blesse vs, and comfort vs, in this  
our troublesome and painefull calling, and to  
giue vs grace to take heed to our selues,  
and to al the flocke whereof the holie  
ghost hath made vs ouerseers, to feed  
the Church of God, which hee hath  
purchased with his owne blood : In all  
dutiful loue I take my leaue.*

1. Cor. 2.

Act. 20.

Your louing Brother, and fellow-la-  
bourer in the Lord, N. B.





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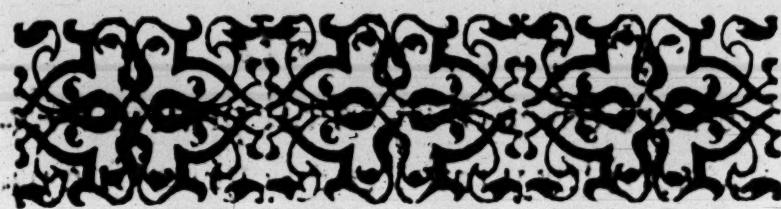
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# A P R E P A -

ration to the holy

Ministrie, very profitable and ne-

cessarie as well for those that de-

sire the same, as for all the faithfull,

*for whose instruction it is or-*  
*dained.*

## CHAP. I.

*Because the office of the Pastor is to be em-  
ployed in the correction of vice, it is expedi-  
ent to them, that vice was neuer so rife as it  
is now: how to correct the same in some sort;  
there is nothing so necessarie as the ministry.*



Then God is iustly  
prouoked to encoun-  
ter with the vices and  
sinnes of men, hee  
throweth for his dares  
into the earth, warre,  
famine, and plague,

B

which



(which are three of the most principal executions of his wrath) then euery one naturally doth endeavour to defend and preserve his life, from the violence and furie of them. But they which haue their hearts and bowels more liuely touched with straunge and fearefull punishments of warre, great and lamentable miseries of famine, with other sorrowfull and extreme calamities of the plague, or of any other thing: they I say, are not only content to escape from the imminent danger which doth inuiron all those which dwell in those p'aces or countreyes, vpon which God hath discharged most furiously such afflictions, but being moued with heartie and merciful affections towards others, do desire to drawe them likewise out of the same, in such sort that good politicians and and most faithfull louers of the commonwealth, haue forced themselves by theyr wit and counseiles to stay the streame of cruell and bloudy warre: others being touched with the same humanitie, haue bin vrged to comfort the poore & needy, in the time of famine, haue deuised all meanes possible by which they might in any sort be nourished and maintained. The

Phisicians

Physitians and others which tooke vpon them to cure diseases, and to preserve their neighbours in health, when they see the aire so infectious and corrupted, that there is engendred thereby so strong a contagion, so apt and swift to infect that in a short time, many thousandes of persons of all sects and ages are extinct and killed: that the streetes, houses, and dunghilles, are oftentimes so spread with the bodyes of the dead, that order cannot be taken for their buriall. They do not onely prepare ordinarie receipts and remedies, counterpoysons, playsters, and common antidots, but they doo deuise all other cordiall Medicines that they can, to helpe those poore soules, and deliuer them from the force of this mortall venome. This is that which at this day all true and faithfull Christians should doo and diligently observe in this our age, which is so depraved and cōpounded of all sorts of vices, that it is not possible to adde more vnto it: to wit, that euerie one according to his calling, should deuise all the strongest and most soueraigne remedies, which hee may, to correct the disorders and troublesome confusions in which the whole earth is bu-

For extreme diseases, extreme medicines must be inuented.



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*A Preparation to*

buried, and to apply them to the diseases, with which all, as well great as small, are infected, to cure the altogether, or at least to mitigate them in any sort. And this is so much the more necessarie, because nowe finnes and wickednesse of the people are more great and horrible, then the ages heretofore. When *Esay*, *Jeremy*, *Ezechiel*, and the other prophets would reprehend the malice and impenitencie of men in their time, they were wont to reckon vppon particularly those transgressions and finnes, which at that time bore the sway, to the end that they might make them ashamed which too freely did comit the same, and afterward having as it were touched them to the quicke, and euen pearced their inward soule, they caused them to vnderstand, that with all their heart they desired their conuersion and reformation, vnto the which they so seriously did exhort them. Amongst all the notable places in which this may bee most clearely perceiued, that of the prophet *Micheas* is one, in the seuenth Chapter of his Prophesie, where most lamentably complaining of the corruptions which then raigned, he bringeth in God, speaking after this manner.

Mich. 7

*the holy Ministrie.*

5

*ner. VVoe is me, for I am as the summer gatherings, and as the grapes of the vintage, there is no cluster to eat, my soule desired the first ripe fruits. The which wordes signifieth as much, as if he shuld say (I thirst after righteousnesse, and am desirous to see some good man amongst the Israelites) euen as one passing by being thirsty, doth desire to finde some clusters of grapes, or some frute, but all is consumed as it commeth to passe, in a drie and bad season. Afterwarde he addeth, The good man is perished out of the earth, and there is none righteous among men, they all lie in waite for blow: euerie man burieth his brother with a net. The best of them is as a bryer, and the most righteous of them, sharper then a thorne hedge, &c. And continuing that speech, it may very well be gathered, as well by those words which wee haue recited, as by those that follow, that euerie one should turne from his crooked way, and returne to the performance of his durie. If we will spend but a little time to consider this description of vices, and compare them with the sins of our age, wee shall finde, that our age doth farre exceede, for so much, as not onely the fulfilling of all the filthinesse of sinne*



(of which the Prophet dooth so much complaine) may be seene amongst vs, but it doth so superabound, that in auncient times, feare and shame (which are two strong bridles to retaine men in some sort in their dutie, or at the least to make them ashamed of their faults) at this day are broken, and take no more place, but that which is worse, they are by an incredible wickednesse of men, turned into a kinde of disordered licentiousnesse, that euerie one is so past shame, that he committeth sinne with a certaine pleasure and delight of the heart, in such manner, that he thinketh it not to be euill. Darkenesse is counted light, black white, and at this day there is no vice nor vertue, but that which men hardned and inueterate in all kind of iniquitie, do esteeme to be vice or vertue. For vertue, godlines the feare of god, charity, and such like, are so disguised & varnished by the sottish opinions & foolish speech of worldly men, that they are reckoned to be vice, hypocrisie, dissimulation, and altogether contrarie vnto that, which they are indeede in themselves: and the same vices, couetousnesse, ambition, enuie, stealth, robberie, blasphemie, rapes, whoredomes,

whoredomes, murder, sedition, mutinie,  
and many others, are so gallantly set forth  
with outward masks and paintings, that  
they passe at this day for vertues, woorthie  
of perpetuall commendation, in such sort,  
that euen as when wee see in the woods or  
forrest, Beares, Lions, Wolfes, they put vs  
in a great feare, but when wee see them  
embossed, or portraied out vpon a wall, or  
vpon a gate, we take a certaine pleasure to  
behold them: Frogs, serpents, snayles, &c.  
are lothsome and displeasing vnto vs when  
we see them creepe vpon the ground, to  
leape vpon, and to crie after vs, but when  
we see them liuelie drawne vpon a fayre  
table, or wrought with the needle vpon  
some carpet, distinguished in one place  
with white silke, in another place with  
greene, red, violet, or crimson: Or when  
we see there these venomous creatures set  
foorth with such varietie of colours, wee  
take maruailous delight to beholde them,  
and we do admire at the same. Such is the  
behaviour of the most parte of the inhabi-  
tants of the earth, who, although there be  
nothing more deformed and monstrous  
then vice of his owne nature, nothing  
which may make men more to tremble for  
feare,



feare, if her filthinesse might be scene as it  
 is, nothing is to bee founde more filthie,  
 more noysome, or inferiour, nothing  
 more pestilent and contagious then her  
 poyson, of which the Kings, Princes, and  
 Potentates of the earth, Kingdomes,  
 Countreyes, & all Prouinces, are empoys-  
 ned, and all persons of what tongue, peo-  
 ple, nation, soeuer they bee; are so bewit-  
 ched, that wee may verie well say, that it  
 is as it were an outragious stream that hath  
 drowned the whole world. Howe manie  
 may be found at this day so filthie in their  
 corruption, Ruffians, Whoremongers,  
 Bawdes, and a number other of the same  
 stampe, who by theyr sugred words, by  
 their honyed discourses, and by a deceitful  
 tongue, full of sophistickall glosings, doo  
 make men thinke and belecue, that wic-  
 ked vices, which draw vpon men the curse  
 of God, vntil it casteth them downe head-  
 long into the gulfe of hell, are not sinnes,  
 but pleasant pastimes and recreations.  
 And that they which follow not other  
 mens steppes, who maketh consci-  
 ence of their wayes, and wil not prostitute  
 themselues, and wallow as swine in the  
 dirtie puddle of the corruptions of this  
 world,

*the holy Ministerie.*

9

world; are counted foolish and ridiculous: in such sort, that we may in our word fitly call our age a cleansing sinke of all filthinesse, & vncleannesse of the times passed: what then is to bee done? Verily euerie one must endeouour, that as the world was neuer more ingenious to find out a thousand kind of deuices & subtilties to couer their sinnes, to bee so desirous of an holie reformation, that he bee as quicke witted in inuenting and diligently searching out all the most soueraigne and excellent remedies, by which in some sort so many euils may be met withall: the feruent zeale which we ought to beare to the glorie of God, should stirre vs vp, that loue which is due to our neighbour, ought to pricke vs forward, and manie other reasons which were too long to recite. When we feeble our selues overladen, and surcharged with infectious humors (as the Physicians tearme them) and they cause the paine of the heade, of the stomacke, or of anie other part of our bodie, and oftentimes a distemperature of the whole, wee goe to the Phisitian, wee aske his aduice what Medicine wee shall vse, wee take it verie willinglie, that which

As the world was neuer so corrupted: so all possible means must be deuised to remedie the same.

hee



10      *A Preparation to*

hee appoynteth agreeable to purge vs,  
sometyme sweete, sometime sower. If  
one helpeth not, wee take another, if  
the seconde haue no operation, wee  
make other compositions, potions,  
confections, pilles, vntill wee haue found  
out that which purgeth the putrified  
and corrupt humours of our bodie.

V When anie is taken with an extreame  
and daungerous disease, hee hath re-  
course to the Physitian for the same, he  
asketh counsaile of him, howe hee may  
knowe the meanes to heale his mala-  
die, or to mittigate the sharpenesse  
thereof, hee prayeth him to applic all  
the force of his Arte, all his best receits,  
if one Doctour cannot helpe, he sendeth  
for others, earnest intreatie is made for  
the patient: To bee short, one runneth  
in post hither, and thither, to finde out  
those that be most expert and perfect in  
that science of which they make profes-  
sion, to the ende they may steed them in  
this vrgent necessitie: the like are we to do  
in a strange and fearefull sicknesse, with  
which miserable men are diseased: wee  
must not only apply medicins, & old plai-  
sters, for they will do no good, the disease  
is

is stronger then they, but we must deuise new medicins which are of more force the those that haue bin vsed heretofore, otherwise there can no hope be cōceiued of a mendment or recouery. Many think that the most soueraigne & effectuall remedy is, if kings and princes should reforme the bad behauior of the court, and for that as much as the scripture teacheth, that God poureth forth his indignation vpon people and nations, & doth iustly punish the because of the sins of the kings of the earth. This is a most forcible reason, for in truth, euen as Emperours, Monarches, and Kings of this world, do excell others in power, riches, credite and authority, so also ought they to surpasse others in all kinde of vertues: as wee see in the hea- uens, that as the Sunne is greater then all the other starres, so it doth farre surmoune them in brightnesse. If it commeth to passe, that kings do exceed others in vice and disorder, what may bee expected of the most part of the subiects, who commonly follow the example of their princes, but that they delight in corruption, and estrange themselues from God? As in the contrarie, if Princes giue themselues

Diuersē o-  
pinions of  
some, to  
correct the  
corruptions  
of our age.



to the studie of vertue , and that it shine in them as it ought , wee may conceiue hope, that there light will kindle others to follow them. Neuerthelesse, this reason is not of so great weight, because God manie tymes doo giue good Kinges , yet their Subiects are not bettered thereby: and as sometymes there may bee a good people, but a wicked King, who is nothing amended by the honest life of his Subiects. VVherefore we must conclude , that this dooth depende vpon the prouidence of GOD , who as hee holdeth the hearts of Kinges in his hande : so likewise , the heart of the people , to learne and encline them whither soeuer hee pleaseth , and consequently , that is not the true meanes, or nearest waye to purge the worlde of sin. There be others that are of opinion, that all men in generall, and euerie one in particular , must beginne to bee displeased with their sinnes. For God hauing created all creatures to bee knowne of them, to be serued and worshipped as the Creator, if it shall come to passe, that man which being the chiefe of the works of god,

in

in steede of keeping the first ranke, in singing and celebrating his praises, should not acknowledge him, but dishonour and blaspheme him, seeing that other inferior creatures do praise and magnifie God, performing that vnto him, vnto which they were principally created: it is not to be doubted, but that this intollerable and detestable vnthankfulnesse in man, will prouoke the curse of God vpon mankind, and such desolations, that as a floud shall couer all the earth. But if euerie one could amend himselfe, and vnfeinedly detest his wicked life, and addict himselfe to the knowledge of God, to set forth his praises, as they are bounde by the lawe of nature, and of their creation some hope might be conceiued, that the earth in some sort should be reformed. But because the common people is a filthie beast, blockish, ignorant, following their owne fancie in the manner of their life, who will neuer approoue that which is not answerable to their owne affections, there is no likelihood of reformation and amendment of life in this respect. Moreover, earthly Princes enioying their pleasures at the full, attended by flatterers, who often-  
times



times, do commend all their actions, and hauing none about them which dare open their mouth to tell them their duties: what hope of reformation may be conceiued or looked for in this regard? we must then seeke out some other meanes, by which in some sort wee may attaine vnto the same.

Many haue written very excellent treatises of those means, which are maruailous notable, worthy diligently to be read, and to bee practised, by reason of the great force & efficacie that they haue, to moue euerie one to the performance of his duties. But in our opinion, all things being considered and examined with sounde iudgement, the most exquisite, most soueraigne, and forcible remedie, to renue as much as may be the face of kingdoms, full of all abomination, filthinesse, and horrible vices, and in one word, so intangled one with another in an infinite sort of sinnes, that they are as huge mountains that reacheth frō the center of the earth, euen vnto heauen, crying for vengeance, (as the sinnes of *Sodom* and *Gomorrah*) the most soueraigne remedie I say, is to procure a good number of pastors, endued with

with vertuous & honest maner, of sound knowledge, and of a singular dexteritie in preaching the word of God, and of a true and sincere zeale to the glorie of God, accompanied with diligence and watchfulness in the administration and execution of their charge.

## CHAP. II.

*By what reasons it may be proved, that to reforme the disorders of men in many countreyes, there is nothing of such force as the preaching of the word of God.*



**I**N the first place this may be verified, because the worde of God in the scripture is verie fitly compared to a burning fire, as in *Jeremy*, where God saith to his Prophet, that *Hee will put his words into his mouth like a fire.* And in the 29. of the same Prophecie, it is cōpared to a fire, and to an hammer. *Is not my word enen like a fire (saith the lord) and like an hammer that breakes*

*Jer. 5. 14.  
29. 29.*

*Isay. 49. 2.*



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*Jer. 5. 14.  
29. 29.*

*Isay. 49. 2.*



*breakes the stone.* And in *Isay*, to a sword, and to a shaft; where it is said, that God hath made his mouth like unto a sharp sword, and a chosen shaft, &c. Also to a fanne, where *Iohn* sayth, that Hee holdeth his fanne in his hand; and will make cleane his floore, and gather his wheate into his Garner, but will burne up the chaffe with unquenchable fire. And vnto salt and such like things. By all those similitudes and other very well knowne, wee are plainly instructed, and it is lively represented vnto vs, the vertue and efficacie of this word of God: that seeing that God hath giuen such power to it, to be able to encounter with the transgressions and sinnes of men, it may very well be concluded, that those which do preach his word, so it be purely and from a zealous affection, and hearkened vnto attentiuely in all humilitie and reuerence, they may by the grace of God root vp out of the world an infinite number of sinners.

The word of God being compared to a sword, to a fan, to salt, they that preach the same purely, may correct many vices.

For seeing that it is so, that the fire of his owne nature doth purifie gold, silver, and cleanseth other mettals, bringeth them to powder, and fineth them, separeteth the drosse, consumeth straw, chaffe, and

and other drie things when they are cast into  
it: and as a sharpe swoorde dooth cut and  
pearece, or like a fanne when the corne is  
threshed to make cleane the floore, to cast  
and driue away the chaffe, filme, dust, and  
taile of the corne, and to make it cleane and  
pure: also the salt of his naturall propertie,  
doth consume the superfluous humors which  
is in meate, and do preserue the same frō cor-  
ruption. Verily it cannot otherwise bee, but  
that the true Pastors which are messengers of  
the holie worde of God, which truely is the  
word of fire, by the preaching therof, but they  
must needs burn and disperse an infinit num-  
ber of disorders, and corruptions; vnto the  
which the most part are addicted: and also by  
that, to cut off many sins, prophane manners,  
and abhominable behavior of a companie of  
naughtipacks, which take no delight but in  
doing euill, and by the same (which is a sword  
that woundeth euen to the marrow, & to the  
diuision of the soule) they pearce through and  
search vñ very inward thoughts of their soules,  
to awake them earnestly frō their sound sleep  
of vices, and afterward by liuely & often ex-  
hortations, reprehensions, denoūcings of the  
iudgements of God, with fearful threatnings,  
which are as heavy strokes of an hammer, vpon  
their obstinacie and hardnes, they may make  
thē haue a feeling of their sinnes, to detest all



their pleasure therein: Also by the same of this word, they discover much filthines of y<sup>e</sup> raving cormorants, that is to say, a great number of Infidels, Atheists, Apostates, hypocrites, which are oftentimes hidden in the church of God, as cockle amongst the corne, which they cast out of the same, and purge it: to conclude, seeing that the same word is salt, keeping meats in their accustomed goodnesse, that they do not corrupt: It must needs be, y<sup>e</sup> they which carry this salt hither and thither, do give a favour vnto them which haue it not, & to them which haue it in a small measure, to conserue them, & to them which haue it sufficiently, to cause them to hold the same, & to aduise them that this fauor doth not diminish, nor perish: that is, to cause by this word, that those which are secure in their sins, may feelee them & acknowledge the, & those which haue a feeling of the grace of God, that they increase more and more in the one, and in the other, & they that are growne to greatest perfection, may haue care to keepe y<sup>e</sup> knowledge which they haue, in detesting all their life long their wicked conuersation, and studying with all their heart & affection for integritie, and innocencie. Secondly, we affirm that, somewhat to correct the disorders of our age, as it were overflowing the whole world, the most fit & soveraigne receit is, to procure a sufficient number

The second  
reason.

ber of good preachers, because God in his worde doth giue them in charge to preach freely, not onely to Artizans and labourers, but also to kings and great Lordes, so that they keepe themselves within the compasse of their dutie. Wee reade in *Deutonomy*, that *The King should receiue the law from the Priests, and reade it, that he may feare God, and that his heart be not lifted up aboue his brethren.* And to this effect, *Iehoshaphat* the King of *Iuda*, was taught by *Iehoiada* the priest, not only when he was little, but also when he was a great king, he reprehended him when hee sawe it needfull: as also the Prophets exhorted and re- proued kings verie freely, without feare of theyr Maiestie or authoritie, as it is manifest by many very notable examples, which we will recite in theyr places. This poynt also is worthy the consideration, which maketh much for our purpose, that Prophets & Priests were had in great reuerence amongst kings, that they gouerned the people for the most part, by their counsaile, as we read plainly in the book of *Numbers*, of *Iosua* the Great, how he ruled his people by the aduise of *Eleazar* the priest: if this were practised at this day, it is very probable that such disorder and confusion in Kingdomes, should not bee seene, as now ordinarily may be perceiued.

*Deut. 17, 19.*

*2. King. 12.*

*Num. 1, 22*

*The third reason.*

Thurdly, when in auncient time God



2. King. 22.

would haue any reformatiō to be made of errors, abuses, and abominations of all kind of sin. He hath deuised no better meanes to root vp from the midst of the people, those sinnes and inormities which then reigned and bare sway, but by vsing the ministry of this word. We haue notable examples, especially in the reigne of *Iosias*, in whose time the pure seruice of God was established in *Iuda*; and *Israel*, by meanes of the reading of the law, and by the preaching of this worde of God. For wee reade, that *Shaphan* the Kinges Chauncellour, hauing found the Booke of the lawe which was almost lost in the tymes of the wicked Kinges, *Manasses* and others (who did degenerate to all idolatries, and impietie) and that the good King *Iosias*, beeng desirous to purge the Temple of the Lorde of the abominations of his predecessors, he caused the people to be assembled: those that had charge to teach others (that is the Priests) read the words of the booke of the law. The king and the people, perceiuing that they had not liued according to the precepts & instructions of the same, they rent their garmets, feeling the pricke of their sinnes, they fasted and wept vnfeinedly: Afterward euery one reformed himself, & made a protestation, that thence forward they would serue the eternall god: some brake downe the high places,

of er. places, others prophaned those things y<sup>e</sup> were  
 nd of dedicated to *Camar*, & to *Baal*, their fals gods,  
 o roo some pulled downe y<sup>e</sup> houses of harlots, others  
 inne burnt the idols & sprinkled their ashes vpon  
 bare the riuer. To be brief, the king & the people  
 word sanctified theselues, & made a vow vnto god,  
 n the to follow afterward his ordinances, & to turne  
 e ser away from the superstitious worship deu-  
 and fed by the braine of man. Let vs come to ano-  
 law ther example, of which mention is made in  
 God *Nehemias*. It is reco. ded, that *Nehemias* did *Nehc. 8.*  
 inge the like, beng sent from *Artaxerxes* the great,  
 ook to build vp *Ierusalem*, (for it was a long time  
 the before destroyed, and brought to a most mi-  
 and serable estate, the when y<sup>e</sup> people were caried  
 ries away captiue into *Babylon*) y<sup>e</sup> all being in the  
 g 10 greatest desolation that euer it was, as well for  
 le of the establisshing of the seruice of God, as for  
 pre the publike gouernmēt (seeing that the peo-  
 e af ple did abound with beastly ignorance, who  
 then cleaued to the gods of the Gentiles, & pollu-  
 boke ted theselues with all their wicked behauior)  
 rcei *Nehemias*, I say, assembled all the people, eue  
 o the one man. *Esdra*s the priest read the book of  
 rend the law, before the congregation of men and  
 fins women, and all them that were capable to vn-  
 ward derstand. The priests that were with *Esdra*s,  
 ore- gane intelligence vnto the people of the law,  
 erue by y<sup>e</sup> same scripture. The people wept bitterly,  
 high feling theselues wounded with their iniquity,  
 ces,



2. King. 17

they returned from their wicked wayes, and made a vow to serue the eternall God, with a pure & sincere heart. And we may ioine vnto this historie y<sup>e</sup> which is written in the 2. booke of the Kings, where it is said, that the king of *Assur* hauing dispeopled the country of the inhabitants of the ten tribes, and brought strange nations thither, it came to passe, that this barbarous people, liuing in that countrey wherein god was accustomed to be serued (but not knowing the manner of his seruice) God sent Lions against them, who slue them, and tore them in peeces, whereat this poore brutish people being maruellously astonished, & the king in like maner, after he was aduertised that God so destroyed this people, because they serued him not according to his lawes and commandements, he gaue cōmission that they shoulde send one of the Priests of the Iewes, to the end that he might teach the people to reuerence the eternall God, according to his law: the which was the most singular remedie, which was possible to cure the strange diseases with which this poore people was so grievously tormented. What more? When Iesus Christ came into the world for poore sinners, and not for thē which thought thē selues iust, as he saith himself in the gospel, was there euer such grosse darknesse, & barbarousnesse as was then vpon all the face of all the earth?

The

The kingdom of Israel, was it not the, as some  
time the Prophet *Azarias* said vnto K. *Asa*, 2. Chro. 15.  
without  $\bar{y}$  true god, without a priest to teach,  
and without lawe? Where was the visible  
Church, but in *Ioseph* and *Marie*, in *Zacharia*,  
the father of *Iohn Baptist*, and *Elizabeth*,  
and in a few other? What did Iesus Christ to  
disperse these mists of ignorance, & to spread  
forth his heavenly light? He sent *Iohn Bap-*  
*tist*, to preach and teach the word of god, who  
was a Trumpet, to awaken the worlde from  
the sleepe of vices, who was his first forerun-  
ner and Herauld in his entraunce into this  
worlde, who sayth, that *He is the voice of him*  
*that crieth in the wildernes, prepare the way of the*  
*Lord, make his paths streight*: Afterward hee  
came himselfe like: a burning and consuming  
fire, by the sworde of his worde, cutting in  
two, he dispelled the great cloudes of filthie  
ignorance, hee brought to the knowledge  
of him, an innumerable multitude of poore  
people ouerwhelmed in sinnes: And for this  
cause, speaking vnto the troupes that followed  
him, hee compared his doctrine to leauen,  
which he vnderstoode by the Kingdome of  
heauen: shewing by that, that as a little Math. 23  
leauen being put into Meale, do by and by  
cause the same to swell: so the doctrine of  
Iesus Christ, beeing sowed through the  
worlde, hath so increased in a short time,



that the best part of the earth haue had a fauour thereof : afterwarde hee sent his Disciples, as his Postes, & Messengers ; throughout all Kingdomes, Countries, territories and prouinces, preaching this doctrine of saluatiō : that by a most wonderful prouidēce of God, within a fewē yeares, there was no nation so barbarous & sauage, which heard not of him, and a great parte of all the nations which are in the world, did so profit by this word, that they were drawne out of their peruerse and damnable liues, and guided in that right way which leadeth to euerlasting life.

An answer  
to an obiection,  
that  
may be made  
that there  
are sufficiēt  
Preachers,  
but not true  
Preachers,  
for they are  
diuersly cor-  
rupted.

But some will obiect against that which I haue spoken, after this maner: that at this day there is to bee founde a sufficient number of learned Preachers, endued with all graces requisite for their charge: and therefore what needes that reformation, whereof heere question is made? Indeede wee must confesse, that (thanks be giuē to God) ther be many, whom we must acknowledge to be chose instruments, whose seruice god vseth for the aduancement of his glory, & the saluatiō of his elect: but yet we must adde therewithall, that amongst all thē that carie this faire name of a Bishop, Pastor, or minister, many haue onely y<sup>e</sup> bare title, but they are not so indeed. For (alas) how many are to be founde that seeke onely their owne particular profit, and not the honor of our Sa-

uour Iesus Christ : and which are like vnto Philip. 2. 26  
 them, of which S. Paul complaineth. And o-  
 thers, which are couetous of dishonest gaine,  
 of which S. Paule giueth warning so expressely  
 to *Timothy* and *Titus* to take heede. Which is 1. Tim. 3  
 the same against the which the Prophet *Esay* Tit. 1.  
 cryeth out. On the other side, how many bee  
 there which are already placed in this charge Esay. 3  
 who gapeth after nothing but the honours of  
 this world, who are the followers of *Iames* &  
*John* the sonnes of *Zebedeus*, who beeing led  
 with ambition, demaunded of Christ, that he  
 would graunt vnto them, the one to sit at his  
 right hand, the other at his left, when he came  
 into his Kingdome? how many also be there  
 which are ignorant, vnlearned, & who came  
 into this calling by the windowe, that is, by fa-  
 uour, or by money, as many of y<sup>e</sup> priests, which  
 were not the sons of *Leui*, came to the priest-  
 hood by mony, in the time of y<sup>e</sup> wicked King  
*Ieroboam*, and those which were as fit to dis-  
 charge that calling, as a pezant (which hath  
 been alwaies brought vp amongst Oxen and  
 kye) is to be king, How many are to be found  
 which are hypocrits, and counterfeits? who  
 are manifest contēners of God. Such be those  
 of which the Prophet *Ieremie* speaketh,  
 when hee saith: *The Priestes said not, where*  
*is the Lord?* and they that should minister the  
 lawe knew me not, that is they disdained and  
 despised



despised me. Moreouer, there bee some amongst them, who in stead of Preaching the woord of God sincerlie, doo giue themselues to contention, and prophane questions, whereof insueth great enuies, and mischeefes, of which Saint *Paul* complaineth.

1 Tim. 6. 4. 21

2 Tim. 4. 3

2 Tit. 3. 6

Ierc. 14

1 Sam. 2

Esay. 56

There be others which take singular pleasure, in speaking things pleasant to men, as fables, and such like, of which Saint *Paul* maketh mention. There bee others, which vnder the pretence of the Gospell, creepe into houses, and leade captiue, simple women laden with sinnes, and led with diuers lustes, which women are euer learning, and are neuer able to come to the knowledge of the truth. There be others, which are seducers, false teachers, and false prophets, like vnto them, vnto whom the Prophet *Jeremie* doth threaten vtter destruction, because they doo disperse the flocke of the Lord. To conclude, there bee some which are filled withall impietie, and by their sinne, cause the people to fall as did the Priestes *Ophni*, and *Phinees*. There be some which haue knowledge and vnderstande the truth, yet they dare not often barke, they be dumme dogges, as those were which the Prophet *Esay* do reprehend. There be others which haue no cōsciēce at al. Others there be which haue good parts, who would serue greatly for the aduancement of the

the glory of god, if they were imploied as they ought: yet neuerthelesse they remaine vnfruitfull, through their owne idlenesse, and negligence. Al this border of vices, so twisted one within y other, as priuet in a quick hedge, are without doubt y onely lets which hindereth the fruit of the preaching of the word of God, deliuered by such Pastors: For as the Pastors are the eyes by which the people seeth & perceiueth, their mouth by which they speake, the eare by which they heare, and the iudgement and counsaile of which they doo depend, for the most part, if they be giuen to vice, & corrupted, their infection doth spread it self amongst them which are guided by the. And as sinne doth draw the wrath of god, his wrath, his curse, finding sinne in all, so y curse of God is powred forth vpon all. It may be gathered hereby, y not only we must haue pastors, but also we must principally know what they are, with what maners they are qualified, with what learning they are furnished. The pore heathē being onely inlightned with the reliques of that light, which was best in our nature, after sin hath wisely said & put in practise, that when one goeth about to instruct a young child in humaine sciences, liberall arts, and good maners, diligent aduise must be taken, what maisters and teachers he provideth for him, being as necessary for him that is to bee instructed to haue a good maister, as for  
the



the children to haue a good father, and a good mother, for euen as children being borne and brought vp by their parēts, infected with any vice, the same sūne ordinarily doth remaine as it were imptinted and hid in their childrē, when they are come to age : and the disorder & imperfection of any schoolmaster, doth remain rooted in him whom he teacheth : we may say then by a more strong reason, that it is very conuenient and necessarie, wisely to consider, and to haue a watchfull eye to the behauour of them, of whom we must bee instructed. For if they be impure in their manners, burning with couetousnesse, ambition, enuie, hatred, rancor, giuen to drunkennesse, loosenesse, to an vnchaste life, or such like, and in their doctrine be heretikes, scismatikes, and not of the true faith : their manner of life and doctrine do shine also easily in vs, who do naturally drinke in more pleasantly those potions which be venomous and empoisoned, then those which bee good and wholsome. Wherefore in the name of God, and by the guiding of his spirit, we will set downe in this treatise with arguments and reasons, as forcible as possible may be drawne out of the holy scriptures, as well the manners and holy life, which should shine in them, as the suffiencie of that learning, with which they ought to be furnished, and especially the meanes wher-  
by

by euery one ought to bee prepared to this weightie charge : but it shall bee declared in in such manner, that all they which can practise that which we affirme, shall not onely see how they must be prepared, but also how they must enter into this charge, and how in feare and trembling they ought to walke vntil they come to the ende of their race. And seeing that this is the onely remedie to turne away the fire of Gods wrath, which is kindled in the most part of the kingdomes of the earth, the which as it is singular, so it may hardly be beleeued, that it may be found, we will take it in hand more willingly & diligently, to shew how this composition may be made, and after, how it may haue his due force and operation, being applyed to those diseases, which at this day beareth sway.

## C A A P. III.

*The true meanes by which preparation must bee made to the holy Ministrie.*



Eholde then where wee must beginne to haue all them well prepared vnto this charge, vnto whome God hath giuen any affection to desire the same. First on the one side, a

hee y



liuely representation, must be set before the eyes of the excellencie of this calling: and on the other side, their own basenesse & vilenes, that weighing the one with the other, & considering how vnworthy and vncapable they are of such incomparable honour, vnto which God hath exalted them, they may endeavour so much the more earnestly to make themselves fitte, and principally, to pray vnto God with all the power of their soule, to giue vnto them all those things which hee knoweth to be necessarie for them in the administration of such a function. For if it bee so, that Saint *Paul*, which was a chosen vessell, when he thought vpon his charge, he cryed out, *Who is sufficient for these things?* as though hee would conclude, that none is woorthy or sufficient, howe much more all they which desire this charge, which haue not the tyth of those gistes which Saint *Paul* had, should blush for shame, and being astonished in theselues, to be so honored of God, to be employed in this calling, should walk in a greater carefullnes & feare of God. Secōdly, this may put them in mind of y<sup>e</sup> great difficulty of this calling, which cōsisteth in these two principal points, first, y<sup>e</sup> they be irreprehensible in their maners, & in all their life, that is, not touched with any grosse sins, as theft, murder, whoredom, or such like: secondly, that they be  
 ended

2 Cor. 2. 16

endued with a measurable knowledge in the scriptures, as well to be able to expound y<sup>e</sup> holy scripture to the people, as to defend the same against the gainsaiers: & to this end those that desire this charge, must not think that it is such a dignity, wherein they must receiue nothing but honor, but rather a burdensome charge, in which they must not be idle, but vigilant & laborious, to haue their hand alwaies vpon the plough, as it is said in a common prouerb, that by a continuall trauaile, that thing may be attained which is requisite and necessarie for the discharge thereof. These two poynts may verie fitly be gathered out of S. Paul, seeing y<sup>e</sup> it is said, that *He that desireth the office of a bishop, desireth a good work:* which is as much to say, as he desireth also a worke y<sup>e</sup> is painfull & full of trouble. And this is that which we commonly say, that those things which are rare & excellent, are for the most part hard to attaine vnto. Cicero in his first book of offices, would signifie no other thing, when he saith, the more that any thing is hard, the more it is excellent. And in another place, where hee saith, that Nature her selfe hath inwrapped great things within great difficulties. But to vnderstand these two poynts more easily, vnder each of the we comprehend al that which the scripture setteth down, touching dignity and labor: that is, vnder the name of dignitie

1. Tim. 3  
Vnder the word excellencie or dignitie, are comprehended all those notable titles with which the scripture doth set forth the ministry, vnder the word hard, all difficulties.

we



we vnderstand all those excellent titles, with which Pastors are adorned in the worde of God, the which titles appertained in ancient time, to the Prophets, Priests, and Apostles: not that it is our meaning to say, that in all things pastors be like vnto prophets, priests, and Apostles, without any exception: we reserve vnto them that which was proper and peculiar vnto themselves, and which cannot be giuen vnto them which nowe preach the word, as to the prophets to tell of things to come, the which God by an especiall privilege, hath revealed vnto them by a wonderfull manner: vnto priests to offer sacrifice, and to performe other ceremonies, which were commaunded in the law: and to the Apostles to be sent hither and thither, into many places, to make plaine the will of their master, and to doo miracles, as they did, both for the confirmation of the doctrine of the truth: but we do onely attribute to the Pastors that are nowe, all those excellent titles which do commend their ministry, because they are their successors, in the publishing of the same worde, which also appertaineth vnto them by right, because that the holy scripture doth honour them with the same titles in many places, as wee shall see in their place, that vnder dignity and excellencie we put that they are called, *Ministers of God,*

*servants*

the holy Ministry.

33

servants of god, & of Iesus Christ, Prophets, Mē  
of God, Seers, Apostles, Evangelists, Doctors,  
Planters, Waterers, Dispensers of the mysteries of  
God, Messengers, Fathers, Bishops, Salt of the  
earth, Light of the world, a good Saviour, finally:  
Angels, and Gods : all which titles we put one  
after y other, as they are more or lesse signifi-  
cant, and we wil moreover in the forme of an  
exhortation, expounde euery title as well as  
we can, the better to stirre vp all those to the  
performance of theyr dutie, which beareth  
affection to the holy Ministry. Also vnder  
difficulty, we comprehend the great trauaile  
and diligence which must be employed in  
that studie, to doo best good in their charge,  
with most edifying : also all those troubles  
and afflictions, which they vsually suffer, that  
is, iniuries, raylings, reproaches, dangers, vnto  
which they are often subiect, during the  
whole course of their calling. Let vs speake  
then nowe of these two points, according to  
order, that is, as Saint *Paul* teacheth, that it is  
a worthy worke : when he speaketh thereof,  
hee maketh a little preface, to make them  
more attentiuē, to whome hee writeth  
this Epistle, that they might the rather con-  
sider, that hee inreateth there not of an  
ordinary or common matter, but of a graue  
and serious thing, as greater cannot be imagi-  
ned. This is that which he touched in many

1 Tim 3

D

of



2. Tim. 2

of his Epistles, that alwaies when he entreth into a matter of great consequence, to make the faithfull to know, that they should deeply consider that thing which he sheweth the, as in the same Epistle, teaching that Iesus Christ is the Sauior and redeemer of the world. before he saith it, he vseth this introductiō. This is a true saying, and by all meanes woorthy to be receiued, that Christ Iesus came into the world to saue sinners, of which I am cheefe. Also in the fourth Chapter of the same Epistle, hauing sayd, That Godlinesse was profitable for all things, and that it had the promises of this life present, and of that which is to come. He addeth the better to perswade, that this was a true saying, and by all meanes worthy to be receiued: that is, that godlinesse had the promises both of this, & of that other life. Also in the 2. *Timoth.* 2. speaking of suffering afflictions for the loue of Christ Iesus, and that hee himselfe suffered all things for the elect sake, that they might also obtaine the saluation which is in Christ Iesus, with eternall glorie. Hee addeth, This is a true saying, for if wee be dead with him, we shall also liue with him. And in many other places hee vseth the same manner of teaching, the which is very profitable, principally for this reason, that when we would maruailously moue any body, then when wee teach them some point

of doctrine, worthy the marking, and necessarie to be vsed for diuers vses, if we vse after this maner a certaine gentle insinuation, we profite much more, then when we enter presently to the vnfoldings of the doctrine, without any forme of preparation, as if we handle any common matter. Therefore let vs conclude, that seeing that Saint *Paul* entring into the discourse of this calling, so woorthy and excellent, doth make a notable Preface, to note as it were by the way, the dignitie and beautie of the same, that all they in whome God hath grafted this holy desire to dedicate themselves into it, should thinke, and thinke againe in themselves, what they take in hand: I meane, what singular honour God doth offer vnto them, that they may take the more pain in preparing themselves, and to be pricked forward thereunto, that they daily sette before their eies those excellent titles, with which they are adorned in the holy scripture: by the testimonies whereof, it is very conueniēt, first to proue the same, and afterward to dilate vppon them in the maner of an exhortation.



## CHAP. IIII.

*The prooffe by places of scripture of twentie two titles, which are given to the Ministers of the word of God.*

1 Tit. 1

1 Cor. 1  
Eph. 1.  
Eph. 4.

Gen. 20

1 Sam. 9

1 Chro. 21

2 Coro. 9



**I**N the first place they are called the *Ministers of God*, and of *Iesus Christ*. *Paul* a Minister of God, and an *Apostle of Iesus Christ*, according to the *faith of Gods elect*. Secondly, they are called the

*Servants of God*, and of *Iesus Christ*. They are called, *Apostles*, *Prophets*, *Euangelistes*, *Pastors*, and *Doctors*, but because first we make mention of those titles which be lesse significant, we set downe, that thirdly they are called *Prophets*. *Abraham* was a Prophet. The fourth title is, that they are called *Seers*, as we may read. When *Israel* went to enquire an answer of God, they went to the house of the *Seer*. And there *Samuel* is called a *Seer*. In the same book of *Samuel* it is said: *That the Acts of King David both first and last, are written in the bookes of Samuel the Seer*, and in the volum of *Gad the Seer*. In the 1. *Chr.* 21. & the 2. *Chr.* 9 In the *visions of Iddo the Seer*. And in the same booke

booke the 12. Chapter. *Iddo the Seer*. In the 29. mention is made of *Iohn the sonne of Hauani the Seer*, who reprobued *Iehoshaphat* in that hee went with *Achab*. The first title, that they are called *Apostles*. The 6. *Euangelists*. The 7. *Doctors*. The 8. *Pastors*. The 9. they are called *Planters*. The 10. *Waterers*, of the word of God. As *S. Paul* saith: *Paul may plant, and Apollos may water, but God giues the encrease*. The 11. they are called *fellowe workers, or Gods laborers*. The 12. the *Disposer of the Mysteries of God*: Lette a man so thinke of vs as of the *Ministers of Christ*, and *disposers of the secrets of God*. The 13. *Messengers, or Ambassadors*.

Now then are we *Ambassadors for Christ*, as though god did beseech you through vs, we pray you in *Christes stead*, that you be reconciled to god. The 14. they be called *Laborers in the Haruest*, as in *Matb*. Whereas *Christ* seeing a great company following him, he said vnto his disciples: *Swelke the Haruest is great, but the laborers are but fewe, praye ye therefore, the Lord of the haruest, to send forth laborers into his haruest*.

The 15. *Fathers*. When the King of *Israel* had in his power the army of the King of *Syria*, hee asked of *Elisba the Prophet* as touching them, saying: *My Father, shall I smite them? shall I smite them?* Againe, I write not these things to shame you, but as my be-



loved children I admonish you. For though  
 you haue tenthousand instructors in Christ,  
 yet haue you not many Fathers, for in Christ  
 Iesus I haue begotten you through the Gos-  
 pell. The 16. Elders, as in the 20. of the Acts,  
 where wee may read, that when S. Paul sent  
 for the Elders whom he exhorted in their dus-  
 tie. And also: The Elders that rule well, are  
 worthy of double honour. In Peter. The El-  
 ders which are among you, I beseech, which al-  
 so am an Elder, & a witnesse of the sufferings  
 of Christ. The 17. Bishop. If any desire the  
 office of Bishop, he desireth a woorthy worke.  
 The 18. The salt of the earth, so Christ cal-  
 leth his Disciples. The 19. The Light of the  
 world. The 20. A sweet Saour. VVe are  
 vnto God, the sweete saour of Christ in the  
 that are saued, & in them that perish, to the  
 one we are the saour of death, vnto death: &  
 to the other, the saour of life, vnto life. The  
 21. They are called, Angels. The Pastors  
 of the 7. Churches, are called Angelles in the  
 Reuelation of S. Iohn. The 22. and the last,  
 they are called Gods. For it is said, when Mo-  
 ses refused to go into Egypt, for the deliuerance  
 of the people, God ioined Aaron vnto him, &  
 said vnto him, That he should be his spokes-  
 man,

1 Tim. 6

1 Pet. 5

1 Tim. 3  
Ti. 1Math. 5  
Math. 6

Exod.

man, & he shall be as thy mouth, & thou shalt  
be to him as God. Againe: Behold I haue made  
thee Pharaoh his God. That is, I haue giuen  
thee power against Pharaoh, & thou shalt be  
as a God to a weake man. Speaking in this  
maner vnto him, to haue all feare of the Ty-  
rant to be quite taken away.

## CHAP. V.

*How euerie one that affecteth the ministrie, should  
make profit of each title, which the scripture  
gineeth to Pastors.*



**N**ow seeing that wee haue  
made prooffe of the titles,  
lette euerie one diligent-  
lie consider, what they  
ought to learne which  
desire this calling. First  
of all, in that they are cal-  
led the Ministers of God, they must learne  
two things. First, that they be of honest con-  
uersation: Secondly, that they be endued with  
a competent measure of knowledge. As con-  
cerning their maners, what they must be,  
and what God requireth at their hands,  
lette them sette before them, that most ex-  
cellent place of scripture, written in *Leuiti-  
cus*, where the behauiour of the *Leuits* are



Leuit. 21.  
VVhat the  
title of a  
minister  
teache th  
them, de-  
sires the  
same.

40

### *A Preparation to*

described : *Whosoever of thy seede in this  
generations hath anie blemishes, shall not  
prowse to offer the bread of his God. For whosoe-  
uer hath any blemish shall not come neare: as a  
man blind, or lame, or that hath a flat nose, or that  
hath any misshapen member, or a man that  
hath a broken foote, or a broken hand, or is crooke  
backed, or bleare eyed, or hath a blemish in his eye,  
or be scurvie, or scabbed, or hath his stones broken.*  
For this place is a true table to beholde what  
Ministers ought to be: but wee alledge not  
this place to this end, that the imperfections  
of the body, whereof there mention is made,  
maye keepe backe at this time those from  
comming to the ministrie, which desire the  
same, as it hindered the Leuits from beeing  
priests: for the reason for which God would  
haue his Priest without blemish, was because  
he represented the person of Christ, who  
should be the immaculate lambe in that re-  
conciliation, which should be made by him,  
betwixt God and vs: but nowe seeing that  
Christ Iesus hath made an end of the ceremo-  
nies of the lawes here mentioned, wee which  
are vnder the Gospel, are no more bounde to  
the outward obseruation, yet notwithstanding  
the substance of the same, is to be applied to  
all those that are placed in the calling of the  
ministrie, that as in those times, the lame, bro-  
ken and disfigured, were kept backe from the

Priest.

**Priesthood:** so at this day, vnderstanding by the faults of the bodie, the spirituall blemishes of the soule. Those that bee fooles, ignorant, wicked, vngodly, should not bee admitted to this charge: for ignorance, wickednes, and vngodlinesse, and many other vices copartners vnto these, doth make men more filthie and deformed, then the imperfection of the body. And if these corporal imperfectiōs did keepe them from the Priesthoode which greedily desired þe same, how much more those which are, blind, lame, maimed, and monstiously deformed in their soule, may not, nor ought not, in any sort be admitted to the ministry. They therefore that aspire vnto this worthy worke, must employ all their endeouour to furnish themselves with the feare of God, pietie, knowledge of the truth, and an holy zeale to the setting forth of Gods glorie, & other such like Christian vertues, to the ende, that being thus adorned with the graces of the spirite, they may desire this calling with a good conscience, and embrace the same, when it shall be offered them, and discharge it as becommeth the true Ministers of Christ. Concerning the seconde poynt, which is of the graces of God, which are requisite to bee in them, the better to diuide the woorde of God aright: they ought to bee put in minde, that seeing that Pastours be instru-

ments



1. Cor. 4  
Gal. 1.  
Phil. 10

Mat. 23

ments ordeyned by God, to beget children in his Church by the seede of the woorde, as Saint *Paule* sheweth, they must take paines to procure a sound and true vnderstanding of the worde of God, and furnish themselves with a kind of dexteritie in applying the same to his proper vse, that being thus enabled, they beget children vnto Christ. But they that are destitute of these helpes, ought to abstaine altogether, least they being blinded in error themselves, should draw others into the same danger of whom they take charge. They likewise which are false teachers, ought not to intrude themselves into this calling, for feare least the people beeing seduced by them, should together with their leader, most lamentably endanger the salvation both of bodie and soule. Moreover, Pastors being cōpared to a householder, they that desire to be Ministers, ought to knowe, euen as the dutie of a good householder is to gouerne his house in good order, to prouide things necessaie for the maintenance thereof, so they which desire this charge of the ministerie, they ought to cast before hande, that for the faithfull execution of this function, they must haue in a readinesse through long Meditation, a treasure of learning, from which they may fetch diuerse and large instruction, to vie them as they shall see occasion.

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tion. But being vnprovided of this treasure, when as they should bee before hand, they go backward, and so it commeth to passe, that the flocke which is vnder their leading, is in danger to perish by famine, of which they beeing guiltie, they must expect no lesse then the iust iudgement of God vppon them: to auoyde the which, it is high time for them to bee diligent in dooing their dutie, that discharging the same in some commendable maner, they may bee as acceptable to God, as those are displeasaunt vnto him which are ignoraunt, and slouthfull in their vocation. When they are called ser-  
uants of God, and of Christ, by that they Second  
may knowe, that euen as it is the dutie of Seruant of  
a good and wise seruant, not to serue his God.  
Maister negligently, but to loue him, to seeke his credite as much as possiblie hee maye, to provide wiselie and faythfullie thinges necessarie for his Maisters house, and take heede principallie to dispose in such sort all his businesse, as is requisite and behoouefull. They also that studie for those thinges that bee expedient and necessarie to teach the people of God, must applie themselves to euerie ones capacitie. and in one woorde promote the worke of God, that is, the saluation of soules, and the good of the Church.

And



Apoc. 15

Esay. 41

Matth. 12

Third title  
of Prophets.

And because that the holy worke is incōparably of more value, and precious, then the worke of seruants that are vnder maisters in this worlde, a farre greater knowledge, labour, and experience is required of them which hath the gouernmēt of this sacred businessse. And by this reason they should bee more stirred vp to perfourme their dutie, by considering themselves to bee fellowes to the Prophets, Apostles, and greatest seruants of God (which had particular graces to themselves) namely *Moses*, who for honor sake, is called the seruaunt of God, and Iesus Christ himselfe the sonne of God, who being desirous to fulfill the will of his Father, came downe into the worlde for the saluation of his elect, was called the seruant of God, although hee was the chiefe of the Prophets, Apostles, and seruaunts of God. In that they are called Prophets, they ought diligently to consider, that as they which had this name giuen vnto them in olde time, were men indued with singular graces of the Spirit of God, that God honoured them so much, that he familiarly reuealed vnto the those things which he would haue the people to obserue in his seruice, and to declare his threatnings to the wicked & rebellious, and also to teach the that obeyd his wil, what was most fit and conuenient to bee done, and to walke

walke

opa- walke woorthy of that honour, vnto which  
the God hath exalted them: not that we vnder-  
rs in stand them to bee like the Prophets in all  
, la- things: wee referre a particular and extraor-  
them dinary vocation vnto two sorts of Prophets,  
l bu- which the scripture setteth downe, whereof  
bee the first did aske of the mouth of God, when  
e, by the people was brought to some extremity,  
s to or those which did declare that which God  
ser- had reuealed vnto them, at that time, when it  
acet pleased God to haue it made manifest vnto  
nor them, not that they spake vnto God vpon all  
esuf occasions what they thought good, but they  
eing receiued the words of God alwayes, when it  
ame pleased him to haue openly declared, & those  
n of are the *Seers* of whom we haue spoken here-  
al- tofore. The second sort was of them which  
Pro- had charge to interpret the lawe vnto the  
od, people dispersed here and there, after that the  
ght sacrifices of the lawe were ceased, vnto  
ich whom a feuerall prouince was assigned, of this  
ne, sort mention is made. But our meaning is, that  
of forasmuch as they are the seruants of God, to  
em declare his word, where they were placed, that  
the they shuld also study with al diligēce, to frame  
eo- theselues to this so honorable a calling: aboue  
his al, to vnderstand the deep and hidden secrets  
nd of God, to be able to declare the to others,  
was to profitable edification, that they may bring  
ke forth some effect. The third sort of prophets

Three sorts  
of prophets

Es. i. Io. 4  
Ezech i  
Abz. A. g. i.  
Zach. i.

which



A. 9. 13

1. Cor. 11

Eph. 4

1. Cor. 14

Rom. 12.

1. Thes.

which the scripture proposeth, be those which haue receiued the gift of expounding the worde of God, and of applying the same vnto euerie mans capacitie and qualitie, hauing respect to time and place. Of this sort bee those of whome mention is made in the thirteenth of the *Acts*, That there were in *Antiochia* some Prophets and some Doctours. And wee reade, that there were appoynted in the Church, some Prophets, that is, those that had receiued the gift of expounding of the Scripture. In which sence, Saint *Paul* vseth this word, to prophesie, to apply, and make vse of doctrine, to exhortation, edification, consolation. Followe after loue, and couet spirituall giftes, and rather that yee may prophesie: that is to say, to declare the word of God to the edification of the Church. And this word *Prophe-*  
*sie*, is taken for this holy exercise. Seeing then we haue gifts that are diuers, according to the grace that is giuen vnto vs, whether we haue *Prophe-*  
*sie*, let vs *Prophe-*  
*sie*, according to the proportion of faith: that is, let vs interpret the scripture according to that gift which God hath giuen vs. And in that sence Saint *Paul* speaketh, *Despise not Prophe-*  
*sying*. Fourthly, they are called *Seers*, which name is giue vnto thē in the scripture, to giue thē to vnderstand that they should see the wil of god, who hath

bestowed

bestowed vpon them eyes and light, to behold his secrets, and high mysteries, and afterward to make them knowne to others, as the dutie of their charge requireth. They also that desire to bee such, must call to minde, howe God honoureth them: the better to make themselves fit for this calling, to serue God sincerely, not rashly to intrude themselves, but with Christian humilitie, accompanied with an holy zeale of his glory: when Kings, Princes, and great Lords do call vs to their houses, to shewe vnto vs that which is most deare and precious vnto them, or to impart vnto vs their secretes, wee thinke our selues to bee in an happie case: yet manie times their fauour is but a winde, and breedeth an affliction of the minde, because wee stande in such feare of loosing their good will. Howe much more ought they to bee carefull, who haue consecrated themselves to the holie ministrie, to keepe that fauour, which the King of all Kings hath vouchsafed them, in reuealing vnto them his maruellous secretes, which are pleasant to be knowne, and nothing dangerous to bee opened to others: but contrariwise, God doth communicate them, to bee imparted to others, which are desirous of the knowledge thereof. When our secretes are discovered, and made knowne to others, wee

are



are greeted thereat, and many times it causeth vs great hurt: but it is otherwise with God when we reueale his secrets, wherewith he maketh vs acquainted: we doo aduaunce his glory, and procure his fauour the more. In mans body there is nothing more deare then the apple of the eyes, & of purpose God hath giuen vnto vs nothing so precious as that: for although all the partes of our body bee most excellent, that the great Philosophers being astonished at the maruailous workmanship of them, haue confessed that this worke could not be from man, but that it was diuine: but of all the rest, the eyes are the principall partes, because they are the guides of the other members, and without which men are as miserable as *Polyphemus* was, when his one eye was put out. Euen so, seeing that in the body of the Church, the Pastors bee the eyes, and the light of the same, they that desire to be such eyes, they ought not only with great care and diligence, to get this light, but hauing gotten it, charitably to preferre, and daily increase the same, to enlighten them that are in darkenesse, and breiefely to take heed, that it be not diminished and blemished in them, because that if it bee quenched or darkened in them which desire to be, or be already *Seers*, it is to bee feared, that it will bee the cause of as much mischief,

as it would haue beene of goodnesse, when others are directed by that light. But how commeth it to passe, that they come not onelie to bee bleare-eyed, but darkenesse, and blindnesse it selfe? This happeneth when they are puffed vp with pride, with carnal opinions, & vaine fantasies, with which they suffer themselues to be led, & lead with them all those that hearken vnto them, vnto their owne destruction. Hitherto may also bee added, that if those that bee ignorant, bee not kept backe from this charge, it will fall out by them, as it dooth by those that hath badde eyes, and hauing a desire to drawe neare vnto the Sunne, are offended by the light thereof, and in daunger of loosing their sight altogether: and that which is more to bee feared, through their negligence, (which beeing vnfitte, intrudeth themselues into this charge) they do commit a double fault: that is to say, in that they overthrowe themselues, and others guided by them: that they deserue a double punishment: because of their want of experience, they knowe not howe to gouerne the flocke of GOD, the which they lead by Brambles, and Briers, and through desert places, in steade of fayre wayes. Finallic, let vs conclude, that these two poyntes maye stirre vppe to the performauce of theyr



Fift title,  
Men of God

Exod. 25

Ierc. 49

Exod. 27

Ioc. 3

Dan. 2

Numb. 16

1. Chron. 5

duties, that will bee *Sheepheards*, first the brightnesse of that cleare light, which they ought to carrie: secondly, the indignation and wrath of God, which they heape vpon their owne heade, if they approach vnprepared, and vnfurnished, of those graces which are altogether necessarie for that calling. Let vs come then vnto the fift, which is, *Men of God*. Wherein wee may note, that this title dooth seeme more expressly to commend vnto vs their dignitie, and excellencie, and also by this, they may the more liuely bee pricked forward to frame themselves to the practise of their dutie in this calling. For the holie Scripture when it would signifie something that is excellent, or when it goeth about to attribute a certaine prayse to some especiall man, it vseth the same manner of speech. As for example: When it setteth downe a man valiaunt in the warre, it calleth him, *A man of warre*, as, *The Lorde is a man of warre*. Againe, *All her men of warre shall bee cut off in that day*. Also a notable man is called a man of renowne, as it is sayde, *There were Giants, which were men of renowne*. Also, *Men of strength, Men of valure*. And when wicked men are meant, they are termed *Men of Beliall*, whereby is noted the greatest wickednesse. Also it calleth, *Men of death*,

*death*, those which are woorthie of death.  
*Men of blood*, those which are bloodie minded. *Psal. 26*  
In like maner, Ministers being honoured with this title, *Men of God*, That is, to shewe, that this charge doth represent a person more diuine then humane. They might as aptlie be called, *Sonnes of men*, to note, that they were the most-rare and woorthie amongst men: but when God will haue his holie and reuerent name of man, to make knowne the loue and familiaritie, that those which beare such names, haue with God, and that that estimation which they haue with him, shoulde bee of force as nothing more to incite them which desire this calling, hauing such a title of glorie, and honor. For this as much in effect, as his domesticall fauourites: vnto whome hee discloseth euen the verie secretes of his heart. What man is so simple, or abiect, who will not think himselfe greatly honoured, to bee in the seruice of any Prince, or great Lord, although it be but an inferior place? How doth hee look aloft, who hath authoritie and credite vnder his Lord, and is fauoured of him? And beeing proude of this vaine honour, with what cheerefulnesse, & willingnesse doth he serue his Lord? What doth he omit whereby he may gratifie him? What then ought they to doe, which haue this honour, to bee



employed in the seruice of God, to bee so preferred in his house, that they haue not the name of a base seruaunt, but such a name, as importeth the chiefe rowme of account? What ingratitude is in them, who abuse any wayes this singular fauour? and what punishment is hee woorthie of, that forgetteth his dutie? Wee conclude then, the feare which they ought to haue of being iustly punished, if they faile in the duties of their calling, and that degree of honour vnto which God hath exalted them, ought to stirre them vppe greatlie with all industrie and diligence, to applie themselves vnto all those thinges which maye please GOD, who is their true Maister, and souereigne Lorde. We set for the sixt, that they are called *Apostles*: for the seuenth, *Euangelists*: for the eight, *Pastours*: for the ninth, *Doctours*. And that they are called *Prophets*, by Saint *Paule* in the fourth to the *Ephesians*, wee will saye nothing: for it is plainlie enough layde open before.

- 6. Apostles
- 7. Euangelists.
- 8. Pastors.
- 9. Doctors.

And as concerning these foure titles which are here ioyned together, wee will expound them all in one, and shewe what they ought to learne, who will exceede them in their places. Generally, they are to obserue, that God hath giuen diuersitie of graces vn-

to

to them, to some more, to some lesse, as hee  
knewe it to be expedient for the good of the  
Church: that is, that those which were Apo-  
stles (which hee put first) receiued greater a-  
bundance of spirituall gifts, then the Euan-  
gelists (which were after them) who had a cal-  
ling a little inferiour to that of the Apostles.  
But the better to vnderstand what the one  
and the other were, we must speake of each  
of them seuerallie. The Apostles were men  
tried, and chosen, whome God indued with  
most heavenly graces, and elected them to a  
soueraigne degree of honour: such were the  
twelue Apostles, vnto which number Saint  
Paul was after receiued. Next were the Euan-  
gelists, because their charge did draw nearest  
to the Apostles, but they were vnlike vnto  
them in degree of dignitie. As concerning  
Pastors, and Doctors, manie thinke that it  
was but one office: but according to the iudg-  
ment of *Caluin*, they be two: who saith in his  
*Commentaries* vpon this place of Scripture,  
that Pastors be those, vnto whom is commit-  
ted the care of a certaine flocke, vnto whom  
also the name of a Doctor may not be giuen in  
some sort, because that the Doctors are those  
which are ordained as well to make fitte Pa-  
stors, as to teach the whole Church. Let this  
the be diligently marked, of all them y<sup>e</sup> intend  
the profeshon of the Ministrie, to take heed



of these two extremities: the first is, that neither being *Dottors*, nor *Pastors*, that is, having no gifts in any measure, to exercise this holie calling, that they ought not to goe about to intrude themselves. The other is, that although they haue some gifts for the execution of this charge, yet they must daylie learne to knowe their weakenesse, to the ende, that by the knowledge thereof, they may be humbled more and more: that when they shall perceiue their fellowe brethren and companions, to excell them in the knowledge and vnderstanding of the Scripture, and of other sciences, that they reuerence them, and giue honour vnto them, as vnto Vessels which God hath preferred before them: and aboue all, that they bee free from enuying them. And hauing some opinion of themselves, they must not thinke that they doo surpasse them, but that they acknowledge with humilitie to bee inferiour vnto them: and let them consider, that if they bee not *Apostles*, yet they are *Euangelists*, and that although others go before them in gifts, yet neuerthelesse, that they are those whome it hath pleased God to appoynt to set forth his glorie: and that although others haue receiued more, yet they may be as profitable, according to that measure of riches which GOD hath bestowed vpon them.

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But if it commeth to passe, that those which are not equall in giftes, shall suffer themselves to bee carryed away with enuie, which is verie familiar vnto them, who are drunken with a vaine and imaginarie sufficiencie, they will cause more harme and mischief in the Church of GOD, then those will doo good, who beeing furnished with all things necessarie, are promoted to this charge. Breefely, seeing that God knoweth it to bee profitable for his Church, it hath beene and now is, his will and pleasure, that there shoulde bee men endued with diuersitie of graces, they that haue lesse then others, should content themselves with that they haue received, and endeavour to encrease them: that is, to followe them who haue more then themselves, beeing touched with an holy ialousie. And those which haue received more, they must take heede to employe them as they ought, knowing that if they abuse the same, they must render an accounte vnto him that hath distributed the same liberally vnto them, for the edification of his Church. Lette  
us come to the tenth, the eleuenth, and <sup>10. Planters</sup>  
the twelfth, that is, <sup>11. VVaterers.</sup> *Planters, VVaterers,*  
and <sup>12. Labourers.</sup> *Labourers*, the which in like manner we <sup>13. rers.</sup>  
ioyne together, because that they signifie



as it were one thing. Behold then the fruite which wee must gather of them of whom we speake: that is, that euen as when labourers doo manure their lande, and order it according to the season; and as those that keepe vineyards do dresse theyr vines, to the ende that they may haue plentie of fruite, so those that desire to haue the guiding of the Church of God, ought aduisedly to consider, that they bee sufficiently provided for the gouernment of the same: aboue all, to bee able to instruct and teach, in plucking vp by the roots the brambles & thornes which are verie thicke, weeding out as much as may be, the cockle, which groweth in great plentie with the good corne, and to cause it to bring forth good and wholsome fruites, according to the expectation of his Lorde: and that they take heede, that through their negligence, it bringeth not forth bastard and wilde Grapes, in steede of good and pleasant fruite. A simple husband-man, or some other ignorant labourer, will take all paines that hee can to reape the profite of his ground: what ought then the labourers of the Church of GOD to doo in the field of God? Is it a thing to bee suffered, that eyther by theyr negligence it bee marred, or by their insufficiencie the profite thereof bee kept backe? Therefore after the

manner

manner of labourers, they that desire this calling, they ought principally to endeuour night and day to make themselves fit for the same. Secondly, to sette the good plant of the worde of God, to water it in good time, that it may bring forth fruite in abundance, and when the time of the haruest and gathering is come, the labourers may reioyce, and cheefely the expectation of the Maister of the Vinyarde and of the felde, may bee satisfied, and haue occasion to prayse them, to whome hee hath committed the ordering of his ground, that they haue dealt faythfully: euen as Saint Paul, who calleth himselfe and his fellow labourers, *Planters* and *VVaterers*, but it was G O D that gaue increase to his holy worke.

Lette vs go forward to the thirteenth, in Ministers that they are called labourers with G O D, are called this is, to giue them to vnderstande, that labourers with God, honour which G O D giueth vnto them more particularly. For seeing that God can doo his owne worke himselfe, who is so simple, that dooth not greatly wonder at so infinite bountie? Verily, it is so much the more to bee maruailed at, that wee being full of sinne, are altogether vnwoorthie to come neere vnto him, not onely to bee the cheefe stones which shoulde bee employed



ployed in the building of his Church, but not weorthie to bee the least, hee it neuer so ragged and vnheued, vntill he squareth vs, to make vs fitte for his holy building. And not onely hee contenteth himselfe with that, but hee exalteth vs euen so farre, that wee are called his fellow-labourers. Alas, who is it amongst all them that addict themselves to the studie of the Ministrie, that by the conceite of this mercifull kindnesse, is not rauished with admiration? And beeing thus astonished, doo not strue with all his power, to acknowledge this so singular goodnesse, and plainly confesse, that all that hee worketh with G O D, proceedes not from his owne free-will, as some dooth imagine; but that all cometh from G O D, and that hee is nothing else but an instrument whome G O D stirreth vppe by his Spirite, to doo his will. When the Scriuener holdeth the hande of the Childe whome hee teacheth to write, the Scholler cannot well attribute the thing written, to himselfe, but to his Maister which guided his hande: but the Maister, for the better encouragement of his Scholler, may say, that hee did write the same. Euen so *Pastors*, they are nothing in the woorke of the Lorde but instruments, which are guided according to his will: but

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when they shall perceiue themselves so honoured of GOD, what ingratitude is it, if they doo forgette and abuse this incomparable honour? Who is it amongst men, that beeing of an inferiour degree, shall not perceiue himselfe greatly to bee esteemed, if hee bee called into the companie of some Noble Lorde, and that this great Prince will not attempt any thing, before hee hath made him acquainted therewith: and also will attribute vnto him parte of the glorie of his noble actes and famous exploytes which hee hath doone, although hee hath doone nothing, or lesse then nothing, what vnthankfulnesse shoulde there bee in such an one, if hee woulde not make a vowe of perpetuall dutie vnto such a Lorde, and strue as much as possibly hee can, to please and gratifie him?

The vnthankfulnesse of them whome GOD hath called to the holie Ministrie, shoulde bee verie great, if they shoulde bee so farre gone, as to forgette that goodnesse and title of singular honour, with which he hath adorned them. Therefore, such ought to pray vnto God, to giue vnto them that grace, so to thinke of this honour, that the remembraunce thereof may bee a pricke vnto them, to stirre them



Ministers  
be called  
dispensers  
of the  
goods of  
God.

60

*A Preparation to*

to be diligent in the discharge of their duties. The fourteenth is, that they are called *Dispensers* of the mysteries of GOD : that title may teach them two things : the first, that they bee faythfull in distributing the goods and riches which they haue receiued of God, they must take heede that they be not despised of them whome they teach for this commeth to passe, the worde of God also which they deliuer, shall bee despised, and God himselfe : theyr Ministrie shall bee as it were vnprofitable, which is one of the greatest miseries that may befall them : because, that euen as by the execution of their charge, Gods glorie is aduaunced, so by this meanes it shall bee diminished, for which they shall bee countable before God.

To the ende then that they fall not into this inconuenience, they must watch night and day, to prepare themselues to doo theyr dutie. The other is, that they fall not as it were, into the contrarie extremitie, that they regarde not too much to be praised of the simple people, who sometimes for want of iudgement, when they perceiue some one to make a great shewe in preaching, and to haue gotten the fauour of many, they by and by imagine, that they bee

men

en come downe from Heauen , and seeing  
 that this cannot be corrected in the common  
 ; they must beware that they giue not  
 face to these flying opinions , to cause them  
 hereby to waxe proud, and to be puffed vp.  
 but they ought to remember , that they are  
 only stewards , and dispensers of the wealth  
 of God, and not giuers, and distributors of that  
 which is their owne , and when the time shall  
 come, they must giue an account of their ste-  
 wardship, vnto him which hath placed them  
 in that charge, of whome they shall be rewar-  
 ded as they shall be found faithful, or vnfaith-  
 full. Finally, considering that if a Monarch,  
 or King in this world , haue abased and pul-  
 led downe some one of his Seruants, who ha-  
 ving charge of the dispensing of the goods of  
 his house , haue so much forgotten himselfe,  
 that he thought them to bee his owne : how  
 will God when he pleaseth, handle them , if  
 they doo not containe themselues in all mo-  
 destie within the cōpasse of their charge? Let  
 vs come to the 15. that they are called *Ambas-*  
*sadors*, and *Messengers* : what learne they by  
 this? that euen as when Princes sendeth their  
 seruants into forreigne and strange countries  
 about their affaires, they send not ordinarilie  
 those which they thinke to be vnfit , and in-  
 sufficient to dispatch their busines, but those  
 which are of vndoubted abilitie: those likewise  
 that

Ministers  
 are called  
 Ambassa-  
 dours.



that are sent, doo endeoune by all means they can, to make theyr Ambassage to haue happeie successe. The Kings theyr maisters willeth, and maketh it knowne, that they will haue them to bee regarded as theyr owne persons, that if they bee dishonoured, they take the dishonour to themselves, they are incensed, and they take iust occasion of reuenge, euen as *David* reuenged himselfe vppon King *Hamon*, for that shamefull iniurie hee hadde doone vnto his Seruaunts, in causing theyr beards to bee shaued, and theyr Garments to be cutte: so in like manner, all they that be messengers of the souereigne King of a Kingdom, to deliuer his worde vnto all sorte of people, they ought not to spare any labour, to accomplishe woorthilie the contents of their commission, that by the happye execution thereof, they may promote in great measure, the worke of theyr Maister: And seeing that it is his pleasure, that they shoulde bee honoured as himselfe, as hee sayth in the Gospell (*hee that receiveth you, receiveth mee*) they then, beinge moued with this incomparable honour, to take more courage and alacritie to please him.

Ministers  
of reconcilia-  
tion.

Lette vs ioyn the other title of excellencie verie like vnto this, which is the 16, that

they

they are called, *Ministers of reconciliation*: the meaning whereof is, that as it is meete, that they which are appointed to make peace, and cease contention betwixt two or three, or a multitude of men, should be wel spoken, & to bring forcible reasons to perswade, and apply them to the purpose, that they may thereby cure the bitterness of the hart on both sides, and ioyne them together in a firme bande of loue: euen so it is much more expedient, that those which are intercessors, and mediators betwixt God and men, shoulde bee prompt and ready to worke this effect: and it is necessarie that they be wise, prudent, discrete, aduised, endewed with good precepts and instructions, drawne out of the word of God, and other godly Authors, that by their great wisdom and exquisit learning, they may by the grace of God, restore poore sinners (who haue broken in all points the league of allyaunce which God hath made with them) to the fauour of God againe. And that they doo study with all dexteritie agreeable to theyr calling, that when they pray vnto God, they maye make an attonement betwixt God and the people, in the administration of theyr charge, according to those meanes which hee hath ordeyned in his holy woorde:

And



Ministers  
called Fa-  
thers,

And because this is verie profitable, they must labour to enrich themselves, with all things necessary for the exercise of this office, of so great importance. Let vs goe to the other titles which are full of waight and authoritie. The 17. they are called *Fathers*, that as a good and wise Father, to whom God hath giuen children, he taketh paine to bring them vp, and to instruct them, whiles they are in their young and tender age, in those vertues, which should altogether shine in them: when they are come to riper yeares, to frame them to other higher sciences, to ioyne with their knowledge, honestie of manners, and so to breede them according to their naturall inclination. Those also which are desirous of the calling of the Ministrie, ought to beware, not onely to haue the bare name, and want the effect, that is, to be vnfit to teach the people: insufficient to beat backe heresies, which are oftentimes engendred in the midst of the Church of God: but that they be plentifully instructed in each facultie, that making themselves knowne indeed, they may be feared of them who appose themselves against that doctrine of which they are defenders, & may be esteemed of the people, so much, or rather more, then a wise Father is of his familie. If they be young in age, they must endeavour to be old in knowledge, in holinesse of

life,

life, in moderation of their manners, in graui-  
ty in counsaile, and ripenesse of all their acti-  
ons, that being cōpassed about with this faire  
border of vertues, they may supply not onely  
their defect of yeares, but that they go be-  
yond, as much as may be, the old men them-  
selves, with hoarie haire, and white beards.

The 18. they are called *Bishops*, to watch  
without ceasing, ouer their flock: to teach di-  
ligently by the worde of God, to be alwayes  
in the watch Tower, to see how euery thing  
standeth, not to be corrupted. that if errours,  
abuses, and peruerse, and heretical doctrines  
will enter into the Church, they must shewe  
their diligence in chasing them away. To  
conclude, that they bee alwayes in the fore,  
and rewarde, for the intire conseruation of  
the people, whome God hath committed  
vnto their charge. For this worde *Bishop*,  
in the Greeke tongue, signifieth in Eng-  
lish, so much in effect. But because wee  
shall speake more largelye thereof in the  
discourse of the difficulties of the Mini-  
strie, we will content our selues with this, for  
this time.

The nineteenth title. They are called, by Salt of the  
Christ, *The salt of the earth*, to teach them, that earth.  
as there, is nothing in this life of greater vse  
then salt, amongst the effects whereof which  
are infinit, there be two principall. the first is,

F. that



that it giueth a taste to all meates, with which  
 our poore bodie is nourished : the second  
 that it preserueth them by the naturall force  
 thereof, from corruption and putrifaction: for  
 they in like maner, by their wholsome doc-  
 trine, which they ought to teach, do keepe  
 their duty those which are inlightned by the  
 heavenly brightnesse, and who haue know-  
 ledge of saluation in Iesus Christ alone, to the  
 ende they do not degenerate, or slide away  
 neither from that truth which they profess,  
 neither from their godly life, but persist, and  
 go forward more and more in their good  
 course. Moreover, by the salt of this doc-  
 trine, they must cause a wicked life to be  
 made knowne, and all sinne and prophane-  
 nesse to bee discovered, and make vngodly  
 men to feelee the sharpenesse and eagernes-  
 se of the same, to procure in them an hatred  
 their sinnes, to detest them euer afterwards  
 and to dedicate themselves to an holie,  
 Christian conuersation. But let vs obserue,  
 they are the cause of reformation for the  
 part, or at least wise may be so called, for  
 reason of the salt of doctrine, (by which  
 must season as well them which oftentimes  
 are awaked out of their vices, to the  
 that they sleepe not in securitie, as those  
 many times doo snort so stronglie, that  
 feelee nothing more, then they which

like of the Leprosie) which they must carefully be advised about all things, whether they have or no: afterward, that they keep it safe, whether it be cleane and pure: I mean, that it be not defiled with any filthinesse of false doctrine: and moreover, that they looke whether they haue sufficient. And finally, being assured to haue all this, that they keepe it in the naturall puritie, taking care that it be not marred or spoiled, that is, that they ought diligentlie to countergerade the integritie and puritie of god's salt: for if that come to passe, euen as there is nothing of such force, for the good and saluation of man, then those which haue the gouernement of this salt: So there is nothing more hurtfull then then they, if they once suffer themselues to be spoiled and polluted, with false and Pharisaicall doctrines, and defile themselues with the vncleanly conuersation of the wicked. For the matter hangeth vpon them in all, and through all: that is, as salt is of such vse, that there is nothing more, for the necessitie of this life, so long as it remaineth in his naturall puritie: but if it be corrupted, there is nothing bee it neuer so badde, but that is better then that: Manye thinges bee spoiled, either serue for the fyre,



or for the dungue-heape, whereof commeth  
 some profite: but salt beeing corrupted, it  
 doth not onelie serue for nothing, but it hur-  
 teth that which would be profitable, that it  
 shall not prosper, if it be cast vpon it: Expe-  
 rience sheweth the same, if it bee cast vpon  
 the dungue, it maketh the same barren. But  
 those that hath the charge of the Mini-  
 sterie, doo carrie this salt of Doctrine, in  
 through their own fault, they suffer it to cor-  
 rupt, they do not only become vnprofitable  
 but also doo great hurt. Salt beeing cor-  
 rupted, hurteth that which it toucheth in  
 manner of way, but the dammage which is  
 procured by such men is incredible. Where-  
 fore without anie other forme of exhorta-  
 tion, let euerye man stay his soule in the  
 deepe consideration of this thing, that hee  
 may sensible perceiue the greatnesse of the  
 charge of the Ministrie, and that they all  
 which are desirous to aspire vnto the same  
 ought to thinke, and to thinke againe, what  
 they take in hande, and hauing enterprised  
 the same, to exercise it in all puritie of con-  
 science, and in feare and trembling. Let  
 vs come to the twentie, and see what instruc-  
 tion we may drawe out thereof, in that they  
 are called, *The light of the world*. Hereby we  
 may gather, that as nothing in the world  
 to be compared to the beautie, and vnspeak-  
 able

able profite of the light, so there is nothing that can match the excellencie of the Ministrie: for euen as the Sun doth inlighten with his most cleare brightnesse the face of the earth, and as the lamp, or candle in the house, do giue light to all that are therein, so Pastors ought by the shining brightnesse of the doctrine which they carrie, first in theyr owne person to giue light vnto others, to be an example vnto them in all vertue, that they may strue to be like vnto them. Secondly, they are to know, that it is their dutie, to cause this their brightnesse to shine in obscure and darke places, that they instruct the ignorant who are plunged in their thicke darknesse, and shewe vnto them the way of life, and saluation, exhorting them without ceasing to repentance, those which haue gone astray, & which loue better to folow the course of the blind world, then to walke in the paths of the children of light. To conclude, that they holde forth as much as may bee in all places, this burning light, as it is imparted vnto them for this purpose. But let vs adde, that as God hath bestowed it vpon them, to disperse it in all places, as it appertaineth, if they doo it not, they make it vnprofitable, in which they sinne greatly, and prouoke God against them. If they suffer the same to bee darkened, or put out, let them thinke that



they are worthy to bee cast themselves into  
 utter darknesse, because of the swarme of sin  
 that they procure by their default. If any  
 take vpon him, to guide by night a troupe of  
 men, through the woods, or mine places, with  
 a Lanterne, or any other light, if the candle  
 goeth out, and they which altogether trusted  
 to the same, bee ignorant of the way, it com-  
 meth to passe, that one hitteth his head a-  
 gaynst a tree, another falleth, another stum-  
 bleth vpon a block, and hurteth himselfe, and  
 they that are in the dirtie way, are in great  
 miserie, and affliction. What calamitie then  
 shall that bee, if hee vnto whom the light  
 of saluation is giuen to guide others, let the  
 same die away by negligence? howe can it  
 otherwise bee, but sometimes one, and some-  
 times another, must wander out of the right  
 way, in a strange maner? And that many of  
 them which ought to be guided by him, are  
 in continuall perill, and daunger. Wherefore  
 all they that feele in themselves, a certaine de-  
 fire to carrie this light, they must remember  
 that it is their part to walke in the same them-  
 selves, and consider, that if they go astray, be-  
 it neuer so little, a great offence is giuen to  
 the Church, instead of edifying the same with-  
 out ceasing, because that their faults, bee they  
 neuer so small, they are presently knowne

unto them which haue a sharper sight then the common people : to this ende Christ sayde to his Apostles, that *They were as a Citie sette vpon an hill.* But if it bee hard, nay, impossible to hinder the sight of a Citie or Castle which is situated vpon the toppe of an Hill, it is as difficult a matter that Ministers can hide theyr faults, but that they will bee perceiued when they haue committed them.

The conclusion is then, if al! this be well pondered of them, they must needes make them wise and aduised in theyr du-  
ty.

Lette vs come to the one and twentieth *A good se-*  
title, that they are called *A good Sauer,* <sup>uour.</sup> speaking as the Scripture dooth attribute unto them this *Sauer*, it is not in re-  
garde of theyr person, but of that doctrine which they preach.

The persons bee onely vesselles, where-  
in the same is contayned, as Saint Paul shew-  
eth, who speaking of himselfe and of o-  
ther Apostles, sayth : *But wee haue this*  
*treasure in earthen Vesselles.* Or euen as <sup>2. Cor. 4.</sup>  
when wee haue sweete Water which wee  
will keepe in store, wee vse not to putte it  
into stinking glasses, because that they  
will corrupt the same, but wee take newe  
F 4 glasses,



glasses, whereinto nothing hath beene powred, or if there haue beene any thing in them before, wee rince them cleane in pure water, that our rose water or other such like, may be kept from putrefaction. In like maner, so ought they to take heed, that the doctrine of saluation, which they ought to preach which will exercise the ministry, be a good and sweete saueur, put into cleane and pure vessels, or to speak more plainly, to purge them of much filthines and many sins, wherevnto they are subiect as wel as others, that being wel purified and sanctified, they may be vessels more fit to receiue the sweete balme of the doctrine of Iesus Christ, and being therewithall plentifully endued, they may carrie it to euerie place, whereunto it pleaseth God to sende them, to embalme them with this pleasant saueur, which are infected with the corruption of sin, & that they may be as those who being perfumde with muske, doo cause others to feelee a sweete smell when they are neere vnto them. But let vs adde hereunto as before, that it is not sufficient to haue receiued and kept this saueur for a time, but it must be preserved in the same goodnesse, vntill the ende of our life: for they that haue receiued it, and kept it for a certaine space, and after suffer it to corrupt, do as much harme as they that are altogether infected. But (as one

saith)

saith) howe may this be? verie easily. Any liquor which is left in a bottle, doth it not waxe naught often times before a man think? Good wine may be kept in an hogs-head for a little time, but many times I know not by what accident, it waxeth sowre. This saueur of the sacred word of god, may much more be marred in men, who are subiect to such change and inconstancie, that we cannot comprehend the least part therof. Besides, there is Sathan, who hateth deadly the saueur of this doctrine, who endeuoureth by his skill, subtiltie, and deuise, to cause it to bee lost in them who carrie the same; or at the least (beeing not able to burie it altogether) spitte out his venome to poyson the same, that beeing mingled therewith, hee may cause it to be as vnfauourie and hurtfull, as it is sweet and profitable in his owne puritie. In one worde then, this title of so great prayse, ought manvailouslie to pricke forward them, who loue the studie of the Ministrie, to be more diligent, and being entred, to exercise the same with faithfulness and constancie, notwithstanding all those hinderances and obstacles that Sathan raiseth vpp, to let their proceedings in their calling. Let vs nowe take in hand to shewe the dignitie of this pastorall charge, and let vs come to the two last titles & cheefest Epithites that are giuen vnto them, as it were to

put



put our last hande to the painting foorth of theyr beautie and excellencie, that they are called *Angelles and Gods*. Lette vs see in what sense they are called *Angels*: in one worde, it is in regarde they are the Messengers of G O D, as *Angelles* are, but in a diuers manner: for *Angelles* are celestall lights, and of such a swiftnesse, that assoone as God hath spoken the worde, they presently execute his commaundement, whether it bee in heauen or earth, as it is saide in the Psalme. And seeing that it was conuenient that they should be made of another substance, then of that which is earth'y, that they might be ready to execute Gods commaundement, as speedily as God would haue them, he hath created them in a diuine substance: but *Pastors* are called *Angels*, not in regarde of their person, but of their charge, in the administration whereof, seruing God as becommeth them, theyr seruice is so valued before God, as that of his *Angels*, in that they do not lesse aduaunce the glorie of God in the preaching of the word, then the *Angels* in performing Gods will and commaundement. And let vs ad hereunto, that he had in such estimation this charge, & he would haue Iesus Christ so called, by reason of his embassage into this world, as many places of Scripture beare witnesse. So that wee may yet

**Psalm 103.**

**Pastors  
called An-  
gels.**

**Is Christ  
called an  
Angell.  
Exod 4.**

yet consider one verie notable poynte: for seeing that the Pastors are companions of Iesus Christ, who is greater then Angelles, Pastors also in their Ministrie, may be esteemed greater then Angels: and if they bee of this account, what can be added more to the dignitie of this charge? Nothing, but that they are called *Gods*. This Epithite then of soveraigne honour is giuen vnto them, as wee have proued, being limited within a kind of signification: that is, not y<sup>t</sup> they are as God in his essence, that is to say, without any euill passion or weaknesse, or that they are strong, puissant, mercifull, and in summe, the spring and fountaine of all goodnesse, as hee is. Neither is it so to be vnderstood, that God transferreth vnto them his honour, which is proper to him alone, or that he diminisheth the same, although but a little, but they are so called, to note the grannes, excellencie, and depth of this so high a calling, that the Hebrews ordinarily vnderstandeth by this word, especially when it is giuen to men: the greatest perfection of most rare and excellent vertues, which may possibly bee founde, that hee that is honoured with this title by reason of his excellencie, doo drawe neare vnto the diuine nature: also they are so called, to signifie that the vertue and efficacie of the Spirit of G O D, is ioyned to theyr labours,

Why Ministers are called gods.



labours, that they may be assured, that if they be zealous, and painefull in their Ministrie, that they shall not labour in vaine, but that God whome they serue, will make them see and feele the fruit and profite of theyr charge, vnto his honour and theyr owne comfort. See my brethren, see all you readers in generall, vnto what G O D hath exalted vs: you readers, knowe the dignitie of the Ministrie, honour it as it is your dutie. You my Brethren, contemplate within your selues the high degree of honour, vnto which he hath preferred vs, but bee wise, take heede of pride, that hee doo not as much abase, as he hath aduanced vs. Lette then euery title admonish vs of two things: first, that euerie one may strue to be more and more woorthie of so great a title of honour: the seconde, to beware that wee bee not contrarie to that which the title signifieth. Lette vs also withall, consider that there is no calling in the worlde so high as ours is, and lette vs knowe, that if wee suffer our selues to fall, there is no fall so daungerous or so great. Wherefore seeing that we are preferred to so high a place, as aboue others, wee must also vnderstande, that it is our dutie to walke in greater carefulnesse and feare then other men, if that will aunswere to the dignitie of our charge. And as we are  
the

the most happie in the world, if wee walke in sinceritie and integritie of life, so likewise wee are the most miserable creatures of the worlde, if we behaue our selues looselye, and shewe a bad conscience. This is that which *S. Austen* speaketh in his booke : *Of a Pastor*. There is nothing more pleasant and acceptable vnto many, then the office of a Pastor, but if they do execute this function negligently, flattering the people in their sinnes, this is nothing more miserable towards god: that is to say, as there are many that account themse'ues happy amongst men, to be in this office, so he would haue them knowe, that if they doo not exercise the same as they are bounde, that they are most vnhappie before God. But let them take this withall for their comfort, that if the excellencie of their calling do stirre them vp to perseu'rne their dutie, although they be not reckoned happie amongst men, yet they are in chief estimation with God, as *S. Austen* saith in the same booke before alleaged, in these words. *There is nothing so troublesome, so laborious, so painefull, as the calling of a Minister, but there is nothing more blessed before God, because he fighteth, & warreth against the enemies of God, as his General commandeth him. And in truth, as God is author of this calling, also they which exercise the same, ought alwaies to looke vnto*  
 God,



God, as vnto whom alone they must giue account, but how is that? that is, that in manifesting that they are indeede the seruants of God, by living as they speake, that their behauiour bee not contrarie to their doctrine: that temperance modestie, simplicitie, and all Christian vertues, doo shine in them so clearly, *that their life Preacheib*, as it is saide in the common prouerbe. The Philosophers which were counted wise men, amongst the Paynims, haue very well obserued, that a philosopher was not to be esteemed a true Philosopher, if he liued otherwise then he taught: as many, and especially Cicero, noteth in his oration, *Pro Planco*: where he saith: *That vertue, integritie, honestie, is requisit in man, and not onely the volubilitie of the tongue, art, & science.* Also against Salust, he saith, *It is of chiefest commendation to leade a life answerable to our words, and that our discourse be conformable to our manners.* Also in his 2. of *Tusculans questions*, *That the Philosophers are not knowne by their wordes, but by the constancie and firmenes of their actions.* We which carry the name infinitely, more excellent then the name of *Philosophers*, that is, the name of *Christians*, yea we which are the leaders and guiders of others we ought, to regarde to ioyne good actions with that fearefull name of *Ministers*, wherewith wee are honoured. For if it bee a thing filthy and  
worthy

woorthy of reprehension in any vocation, when men shal take v<sup>i</sup> d<sup>i</sup> hē some honorable preferment, and shall haue no care by theyr behauour, to approoue themselves to bee woorthy thereof: then our charge, as it is without comparison more excellent then others, so also there be no faultes so great, and so scanda'ous, as those which are committed in the same. Heereunto tendeth the words of S. Ambrose, in his booke of a Pastor, saying.

*There is nothing more excellent, then the calling of Ministers: nothing more high then the name of a Bishoppe: but this is, when they stewe their dignitie vnto the sight of the eye: when they make it knowne trulye what they are, shewing theyr profession more by theyr actions, then by theyr name: to the ende that theyr name maye aunswere to theyr action, and the action may aunswere to theyr name: for feare leaste that they appeare to bee in an high honour, and theyr life to bee in a lowe degree: for feare leaste their profession bee diuine, and theyr workes unlawfull: for feare leaste they haue a religious habit,*

The life of a true Pastor must be answerable to his words.



habit, and that their deedes bee prophane: for feare that they seeme not to haue the wordes of a Dove, that is sweet as a Pigeon, and carrie the heart of a dogge, full of gal and bitterness: for feare that they boast not of the profession of a sheepe, and carrie in their hearts, the fiercenesse of a Wolfe: for feare least answer be made unto them, This people honour me with their lips, but their heart is far from me.

The same Father in the booke before alleaged, saith further also. As the long gowne of the Senators fitte the Senators, as husbandrie becommeth labouring men, armour is fit for soldiers, navigation for the mariners, and in sum, as euery workeman is knowne by the qualitie of his worke, so the workes of a Minister, doe shew what a Minister is, that he may better be knowne by his worke, then by his profession: that he may bee more called a Bishop by his merits, then by his name: that is, that he deserueth more by his good and his Christian conuersation the name of a Bishop, then onely carrying the name. To these two, we may adde, that notable sentence of S. Bernard, in one of his Epistles, saying. Hearken now vnto my song, which is sweete, and pleasant, and profitable: It is a thing monstrous to be in the soueraine degree of honour, & to haue a base and faint heart,

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to haue the first place, and to leade the life of an abiect: to haue a tongue which pronounceth great matters, and to haue idle hands: to vse manie wordes, and to shewe no fruit: to haue a grane countenance, and light actions: a head white and hoarie, and a heart full of vanitie: a face full of wrinckles, and a tongue full of scoffes: to shewe outwardly a great authoritie, and yet to bee altogether mutable and inconstant. Wee may adde also this, taken out of the same Authour in that Canticle, when hee sayeth: *Can a foolish and ignorant Pastour lead the Sheepe of the Lorde into the Meades of the diuine woordes?* But hee addeth a little after: *If anie bee learned, and bee not honest, it is to bee feared, that so much as such a one edifieth by his wordes, he hurteth as much by the barrennesse of his life.*

I desire nothing more, then that it may please God, that these excellent sayings here mentioned, may be well vnderstood, & practised of all them, which either at this day do, or of them which hereafter mindeth to make profession to teach others, in what Churches soeuer. It is very likely, that as the ignorance of them, and the negligent regarding therof, do cause great offences and miseries, to the right vnderstanding and practise of them, wil bee an occasion of great edification, and happiness. But because these things do apper-



taine to the difficultie of the ministry, because it is very hard to bee perfect, let vs begin to enter into the discourse of the foresayde difficulties.

## CHAP. VI.

*The beginning of the difficulties which are found in the Ministrie.*



1. Tim. 5  
Tit. 1

E are to obserue, that to vnderstande these difficulties more plainely, *St. Paul* his order must bee followed: in the 1. *Tim. 5.* and in *Tit. 1.* where hee speaketh, first of the qualitie of the manners of them, which do betake themselves to a pastorall charge. Secondly, the difficulties which are proposed in teaching the worde of God. This order is very good, for seeing that Preachers must not onely preach with the tongue and the mouth, but also with the hands, feete, armes, head, and in sum, withall their bodie: that is, so gouerne themselves in all their actions, that the practise of the doctrine which they set forth, may be seene, and read, in the administration of their charge. It is expedient to handle first of all, the difficulties

ficulties which are founde in the manners of <sup>The</sup> Ministers . Before all thinges when Saint <sup>difficultie</sup> Paul sayeth, *That a Bishop must bee unblame-* <sup>consisteth</sup> <sup>in this, that</sup> <sup>the mini-</sup> <sup>ster must</sup> <sup>be vnre-</sup> *able,* who is it that will not altogether loath that function ? For this woorde if it bee literally taken, as manie haue vnderstood it: as amongst others, they which in olde time were called *Donatists*, who affirmed that the ministrie was vnprofitable, by reason of the vices of the persons : they were straungely deceiued, in that they vnderstood when S. Paul said, *That a Bishop must be unblameable,* that it was required that there should not be in him the least blemish, and imperfection : seeing that Saint Paul by this worde vnderstandeth not, that they shoulde be pure, innocent as Saints, or Angels, for seeing that they be men as others be, so it is impossible, but that there should appeare in the some reliques of sinne, and naturall vncleanesse. It is verie true, that it is to bee desired, that in those which be such men, that nothing bee scene to shine in them but examples of godlinesse, and of all Christian vertues, in which no earthly thing may bee perceiued : but seeing that it is impossible that they shuld be altogether vncladde of the olde ragges of our first Parent *Adam*, in vaine this is to bee looked for. Neither is this the meaning of Saint Paul : but onely that they



**What it is  
to be vnre-  
proueable.**

he vnreproueable in regard of notorious offences, of all criminall cases, that they bee not conuincd of infamous and shamefull sinnes, for which they which commit them are called to iudgemēt, as to commit adultery, fornication, murder, theft, briberie, or to haue borne false witnesse against any man, & such like. For in truth, if any one being apprehended in these grosse and palpable crimes, haue beene admitted to this charge, and that it bee knowne, it must needes cause great offences in the Church of God, seeing that the *Pastor* should not onely haue a good testimonie of those that be of the same Church, but also of strangers. But if it commeth to passe, that the *Pastor* bee sometimes a little intemperate in his actions, as if it chaunceth that he drinke more then ordinarie, or bee made angrie, or enuious, or ambitious, or tickled with some such like passion, which is not so well ordered as hee himselfe desireth, as to bee a little too much giuen to his profite, to bee vnthankfull, troublesome, hard to please, fowre, too carefull, neuerthelesse, hee taketh no pleasure in these vices, and goeth about to extenuate them, and to correct them euerie day, such things hinders not, but that he may be vnreproueable. For if none shoulde bee admitted into the Ministry, but those which are altogether voyde of

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of such infirmities, into which they often fall as well as others, it must of necessitie be concluded, that we should haue no Ministers at all. Wherefore the Donatists haue badly reasoned, when to maintaine that the Ministrie of the worde of God serued to no vse, they haue concluded, that no filthy and vnclean thing could be clēsed by that which is vncleane. For (say they) Ministers which ought to preach the word of God, and administer the sacraments, are defiled with vices as other men, wherby the Ministrie looseth his force and efficacie: they are greatly (I say) deceived: for besides that, the reason before alledged, is very sufficient: it may further be added, that neither the preaching of the worde of God, nor the administration of the sacraments, haue no force at all frō the person of the minister, but frō the ordinance & commandement of God, seeing that he hath instituted thē to this end. And we may obserue hereby, that this reason is of such force, that although a minister be wicked, and spotted with those vices of which *S. Paul* would haue him cleansed, and who was lawfully called, his impietic being vnknowne, his ministerie shall not cease to bee of power: the reason is, because he exerciseth his Ministrie, not in his owne name, but in the name of God, of whome dependeth all the force of the



Ministrie, whereof he is author alone. Moreover, wee affirme, that although Saint Cyprian hath sayd, that Baptisme doth confirme remission of sinnes, and that the force of the said Baptisme, doth depende of the qualitie of the Pastour, that this great Doctour hath erred in this poynt, as well as many others: which wee do of purpose set downe, to the ende that the authoritie of such a person shoulde not diminish the reason alledged by vs, the which we may confirme by many testimonies of the Scripture, but this shall suffice, that when *John Baptist* the forerunner of Christ Iesus, shewed the coming of Iesus Christ, and baptized, In baptizing, he sayde: I baptise you with water, but he that commeth after mee, shall baptise you with the holy Ghost: for in so saying, it is all one, as if hee had sayde, that it is not the Minister of the outward signe, but that Iesus Christ is hee which giueth force, and vertue to his baptisme, by the secreete and inwarde operation of his spirit. In like sort wee may speake of the word of God, because it hath the same reason, that the Minister can do nothing else but propound vnto the people by a liuely voice, but god must giue vnderstanding, & imprint that which is spoken in their harts, to make the to feele the power therof. He then y desireth to bee a minister

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nister, he must take heed not onely to be pure and without reproofe of these grosse & notorious vices, but also of other lighter faults. For although it hath bin said, that if a Minister be giuen to comit some smal offence, yet neuerthelesse he is without reproofe: our meaning is not in any sort to flatter, or to make faults lesse thē they are, whatsoeuer they be: for if he letteth loose the bridle too much to those vices of which we haue made mention before, and thinks that he ought not to be put by, in desiring this charge, we say, that it is as detestable to God, as beeing polluted with some horrible & infamous crime, yet neuerthelesse is promoted to the Ministry, seeing that god vnto whō he must giue account of his charge, hath in as great horror those vices which seeme small, as those which are more apparant: we call these small faults, as couetousnesse, ambition, enuie, and many such like (because they are so ordinarily esteemed of men) but if wee suffer our selues to be caried too far herein, they become so great, y they be as violet streames, that carry vs before thē into many downfals. Nowe let vs see those mischiefes which they procure to thēselues, which run too far into those sins, y we may the better beware, & also the beauty of those vertues, which are desired of a Pastor to be followed, keeping the order afterward ensuing. When S. Paul saith, that



How it is to  
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a bishop must be the husband of one wife (al-  
though that doth not properly appertaine to  
the matter in hand) yet neuerthelesse seeing  
that *S. Paul* setteth downe a discription of the  
maner of a Pastor, wee will breiefely speake  
something therof. Although there haue been  
many that haue drawne out diuers expositi-  
ons vpon this place, yet the best, & that which  
is to be preferred before other, is that of saint  
*Chrysostome*, who saith, that heere plainly po-  
ligamy is forbidden in a Bishop, the which  
the Iewes held as a law in their time, of which  
they were not ashamed, because they were ea-  
sily drawn to giue way to the marriage of ma-  
ny wiues, being prouoked on both sides: first  
whē they read in the old Testament, that *A-*  
*braham, Iacob, David*, and many other, had at  
one time many wiues, they might perswade  
themselues, that it was lawful for them also, as  
commonly it is seene, that there is nothing of  
more force to induce men to corrupt them-  
selues, as the ancient custome of our fathers  
and Predecessors. Secondly, looking vpo the  
Nations who were their neare borderers, how  
they were addicted to this natural deprauity,  
(as corruptions do stretch & spread theselues  
easily vpon others) it is not to bee doubted,  
but that this sinne likewise was rise amongst  
the Iewes: for it is certaine, that the people  
in the East partes of the world, did not ob-

serue

serue marriage with such religion, as did become men of honest conuersation. See then where *S. Paul* goeth about to teach vs, that if it be a villainous and dishonest part in a ciuill person to be so intemperate, as he wil not content himselfe with one wife, according to the commandement of God, how much more is that not only inconuenient but abominable in him, which should instruct others in the doctrine of saluation. In that it is required of *What* a Pastor, that he should be watchfull, we may watchful-  
learne, that euen as they vnto whome anie nesse is re-  
charge is committed in this life, if they mind quired of a  
to bring it to good perfection, they must or- Pastor.  
dinarily watch ouer the same both day and night. Pastors haue without all comparison the greatest and most troublesome calling: they ought then to bee more diligent and watchful, if they purpose sincerely and in the puritie of the conscience, to discharge their dutie. Emperours, Potentates, gouernours of countreyes and prouinces, which are without ceasing, to manage, graue, & serious affaires, for the keeping in order of theyr subiects, and preservation of theyr estate, both in peace and warre, and at all times, they must not bee asleepe, but haue theyr eyes alwaies open, on the one side, and on the other, and more at one time then at another, according to the occurrancies of theyr weightie businessse.



nesse. In warre souldiours do carefully keepe their watch and ward, although there be no likelihood of daunger: and this is a vsuall custome which they keep amongst them, but when the enemy falleth vpon them, they are more awaked then before: in steed of laying watch, & passing ouer the matter slightly, the they bend all their force against him, beeing constrained therunto by an vrgent necessitie. Lette vs apply this to our purpose, Ministers haue to deale with matters of greater importance then those which the great Lords of the world doo enterprise, for their affayres bee of the earth, those of Pastors are of heauen: it behooueth them therefore to be more watchfull & diligent. Souldiours do watch for their life, which they hold at greater price then any other thing, & they endeuer by al diligēce to preserue the same. But Pastors hauing the charge of soules, which are by many degrees more precious then the life of the body, so they ought more to watch, but about what? ouer the soules which are giuen to them in charge, ouer the flocke of Iesus Christ, that they may bee nourished and fedde with the true and heauenly foode, that they may bee kept in the right way, and that they watch (I say) that they may more and more bee confirmed in the word of God, which is the true foode of the soule, and the true  
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guide, to direct vs to eternall life. And also that they bee carefull that the leane diseased sheepe bee made fatte, and healed, and that the Woolues, Dogs, and Foxes, do not bite them, pinch them, nor catch them, within theyr claws. And seeing that the Diuell, which is the true Wolfe and Lion, who alwayes without ceasing, pussheth at the faythfull, and that Heretikes, Scismatikes, and especially worldly and corrupt men, be like Serpents, who doo spie out continually (running more swiftly at one time then another, that they may doo hurt, turning and winding themselves, the more easilie to seduce them) the Pastor then must consider, that it behooueth him to bee more diligent to watch, then in a calme and peaceable time. When the couragious man of warre, which gouerneth a besieged Towne, seeth a great breach to bee made, and that the enemye will make an assault, hee dooth more carefully looke about him, to giue the enemye the repulse. In like manner, when Sathan and his deputies dooth besiege the flocke of Christ with furious assaults, they ought to shewe then, themselves more valiant and prepared.

To this ende Saint Paul calleth *Timothie* a Souldiour. *Thou* (sayth hee) *Timotheus, endurest trauaile, as a good souldiour of Iesus Christ.*



*Christ.* Wherefore if a minister in steede of being diligent, becommeth sloathfull and cold in his dutie, & through his negligence and loosenes, the sheep committed vnto him go astray, or are lost, let him propose to himselfe what hee shall answer before God, &c. For the definite sentence is giuen of God himselfe, and is written in the prophesie of *Ezechiel*, in those words which the spirite of God pronounceth by the mouth of his Prophet: *When the watchman seeth* (that is, the Pastor) *the sword come vppon a land* (that is, the wrath of God) *and that the watchman bloweth not the Trumpet, and the people bee not warned: if the sword come, and take any person from among them, hee is taken away for his iniquitie, but his blood will I require at the watchmans hand.* Behold a sentence which is like a thunderbolt vppon the head of the Gouer'nours of the Church, if they fayle in their dutie, by which they ought the more to bee stirred vppe, by how much the punishment threatned against them is great, that if they discharge theyr dutie as they ought, they shall procure the greater blessing vppon themselves, and vppon all theyr flocke, otherwise they shall bee brought into daunger, if they shall neglect and despise theyr charge. Lette it bee then concluded, that if it bee commaunded

Eze. 3. &amp; 13

to euery faithfull man , to watch diligently,  
that hee bee not taken and intrapped by the  
nettes and snares of Sathan, & by the crafty  
wiles of the world,&c. By a farre greater rea-  
son, the Minister who is set ouer others, ought  
diligently to watch.

Moreover, sobrietie is required by S. *Paul*,  
of a *Pastor* : let vs see what is vnderstoode by  
this word, *Sober*. Some do interpret the same,  
prudent, and of sound vnderstanding. The  
more simple and true interpretation is , that  
the *Pastor* should be sober in eating, and drin-  
king: And it is to be noted by the way , that  
this sobrietie is not a meritorious worke , to  
obtaine remission of sinnes , and the grace of  
God, as the Idolaters do esteeme of their so-  
brietie, not such a kinde a sobrietie of which  
mention is made in the Iudges , and in Num-  
bers , where we reade, that those that vow-  
ed to obserue the lawe of the *Nazarites* , did  
abstaine from wine, and all strong drink , &c.  
Neither that sobrietie of the *Recabites*, of  
which mention is made in *Jeremie* , who al-  
so dranke no wine by reason of a vow which  
*Ioudab* the sonne of *Recab* their Father, cau-  
sed them to make : but of a common, and or-  
dinarie sobrietie, not to ouergorge themselues  
with meate and drinke, as gluttons, and drun-  
kards vse to do, who thinke vpon nothing els  
in the world , but almost to make their bellies  
burst.

Math. 24

25. 14

Rom. 13.

1 Cor. 15

1 Thess. 5

2 Pet. 4

VVhat the  
sobrietie of  
a Minister  
ought to be.

Iudg. 13

Numb 4

Jer. 15.



The excesse  
of eating &  
drinking,  
the destituc-  
tion both of  
Soule and  
body.

burst, and thinke that they should liue to eat,  
and not eate to liue. The reason is, that this  
excesse, is wished by *S. Paul* to be farre from  
a *Pastor*, is so euident, that it is folly to de-  
maund the same. Common experience doth  
teach vs, that a man that forgetteth himselfe  
so much, as that hee oppresseth nature by his  
gourmandizing, and ryotousnesse, becom-  
meth not onely sicke of the palsie in his body,  
but also in his soule. As concerning the body,  
it is worse then brute beastes, whome we  
may see, not to runne into such excesse  
as foolish men doo, who if they sometime  
take too much, it is not in such sort, that they  
forgette their Causes, and dennes, that  
they cannot goe to them againe: but what  
happeneth to man? they doo so much some-  
time ouercharge themselves, that they can-  
not helpe their owne bodie, they can nei-  
ther goe with their feete, nor touche with  
their hands. And not vnfitly hath one of  
the auncient Fathers compared them to  
dolls, which haue noses, but smell not: a  
mouth, but they cannot speake: a throat, but  
they cannot crye: eyes, but they cannot see:  
feete, but they cannot goe. It is a benumbing  
of the members, with which, if they be taken,  
they are altogether vnprofitable, euen as they  
were dead, & when they haue powred in their  
wine (I meane whē they haue spent their time

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in this course of life) what do they feele in their poore bodies, but the interest, and cruel vsurie of their riotous life? that is, cruditie in the stomach, great paine of the head, wherby some become sick of y<sup>e</sup> gout, some troubled with the rheume, some hath y<sup>e</sup> falling sicknesse, some the prisick, some y<sup>e</sup> Apoplexy: others haue red eyes, rotten teeth: a stinking breath: a wrinckled face, monstrous and feareful to behold, & a great number of such accidents. In so much that *S. Basill* saith: It is a great marueile that their poore body beeing so softned, doo not melt as wax against the fier, & that falling away by peecemeale, it bee not conuerted into dust & powder. To conclude, it is not onely the destructiō of y<sup>e</sup> body, but the soule is likewise as much hurt, as y<sup>e</sup> stomach, for drunkards doo loose in like maner the vse of their reason and vnderstāding, y<sup>e</sup> they can do nothing wel, that when they are so disguised, they cannot know their friends & neighbors, no not their owne wiues, & children. And to speake more of this sin, gluttony, and drunkennesse, doth onely hinder, & ouercome the vnderstanding of him that is drunke, but it also depriueth him of the counsaile of his freendes: For if they shall giue vnto them any aduice when they are so brutish, they speake as it were to a stone. In some this goumandizing and excesse, is such a kind of intemperance, of which



Luk. 21  
Rom. 13  
1 Thel. 5  
1 Tim. 3  
1 Pet. 5  
VVhat mo-  
desty is re-  
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desire the  
Ministrie.

which *Cicero* speaketh, which is the fountaine of all perturbations, that it is a reuolting, and an apostacy of the reason, and vnderstanding: for it is so estranged from true reason, that it is impossible to gouerne, and containe by the same, the appetites, and concupiscences of the minde. Seeing then drunkennesse is the cause of so many mischeefes which cannot be numbred, with good reason, *S. Paul* would haue this voice farre from a Pastor, and on the contrary side, that he be giuen to sobrietic, which is the mother & Nurce of an infinit company of vertues, which are too long to recite. And for this cause, *S. Ierome* writing to *Nepotian*, admonished him to auoide the banquettes of temporall men, and that it were better for him to dine in his owne house, then in a Palace. And to make an ende of this point, Sobrietic beeng so much commended to all the faithfull in many places of the scripture, Ministers ought so much the more to embrace the same, by how much they haue the gouernment ouer others.

Let vs come then to the third vertue sette downe by Saint *Paul*, that is, *Modestie*. And let vs obserue, that he requireth no counterfeit, and feined modestie, which is scene in many hypocrites, who are mingled in the Church of God, and who deceiue the simple, vnder the maske of hypocricie, and by the

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this meanes are more ambitious. Good Gregorie, who for his godlinesse and learning, was called the Theologian, made lamentable complaints of some that liued in his time, in a funerall oration, which he made at the obsequies of his father, and hee shewed certaine marks, whereby we should know the, because then there was a great number of Philosophers, besides the ministers of the worde of God, who vnder the color of this hypocrisie, deceiued many people. But concerning true Philosophers, perceiued such kind of men to be amongst themselves, as this little hystorie beareth witnes. At a certaine time when Socrates saw Antisthenes the Cynicke, to seeke credite by wearing an olde Cloake, shewing in a bragge, the ragges which hee had, being desirous to haue the same to bee attributed to his humilitie, counting it arrogancie in others that did weare better apparell: Socrates sayde with a loude voyce, *I see thy pride Antisthenes, through the patches of thy Cloake.* To produce examples of them, who make profession of Christianitie, who please themselves in this hypocriticall humilitie, it were labour lost: more of that stampe are to be found, then of anie other, as euerie one that dooth but a little consider the estate, may manifestly perceiue. But the Apostle doth earnestly desire true modestie,



and humilitie, which consisteth not in the colour of the garment, neither in the countenance of the face, and of the bodie, but in the mortifying of our disordered and rebellious affections. This humilitie is the robe of the Minister, with which he ought to bee covered, because (to speake in one worde) that is the soule, the blood, and the heart of Christian religion, and without which, religion is but a painted vizard. To bee briefe, seeing that this vertue is commaunded to all Christians, as wee may see in Scripture, it is most of all conuenient, that Ministers should put the same in practise. Wee will not then enlarge our discourse of these vertues, because they are so well knowne to all, but we will dilate more of those things that follow, because they are worthie diligently to be considered.

Rom. 12

Gal. 5

Phil. 4

Col. 3

Tit. 3

1. Pet. 3

The fourth vertue is hospitalitie, or charitie: where wee are to note, that the Greeke woorde which the Apostle vseth, signifieth to loue straungers, which is more then kindly to entertaine them, for they may bee receyued into our houses, and wee may doo good vnto them, being prouoked by common courtesie, yet neuerthelesse, not loue them, or if wee loue them, yet it is verie coldly. This sheweth that charitie and hospitalitie, which is here recommen-

ded

ded to Pastors, towards the poore, and strangers, it is not a dissembled and superficiall charitie, as was that of the hypocriticall Pharisees, who gaue their almes, more to bee seene and praised of the vulgar sort, then moued by the miserie and pouertie of the needy: vnto this, tendeth that saying of saint Paul. *Let loue bee without dissimulation, distributing to the necessities of the Saints, giuing your selues to hospitalitie.* And saint Iames likewise sayth, *Pure religion, and undefiled before God, euen the father, is this, to visite the fatherlesse, and widowes in their aduersitie.* Rom. 12  
Iam 1

An auncient Doctour speaking of this kinde of Charitie, doo not vnfitly name it Ambition, then Charitie. But in what sense can Ambition bee taken for Charitie? Verie easily: For many may bee prouoked to doo well vnto the needie, more to get a fame, and renowne amongst men, then moued thereunto by the miserie of the poore, because that Ambition as the same Father sayeth, is the Ape of Charitie, that is, as an Ape which is a pleasant creature, and well knowne to euerie one, vseth to counterfeit what men doth, so an ambitious man to get honour, doo force himselfe to doth the same thing, that charitable men practizeth, as concerning the outward shewe, but there affection differeth

Charitie  
must not be  
affected  
with ambi-  
tion.



so much the one from the other, as there is a disagreement betwixt ambition and true charitie: for a true host doth exercise charitie, in regarde of the honour of God, who is the God of the poore, as well as the rich. The ambitious man respecteth his owne glorie onelie: the true host is kinde to the distressed: the ambitious more fauoureth the rich, then the poore: but that hospitalitie of the which Saint Paul speaketh in this place, is a true and naturall hospitalitie, proceeding from the bowels of mercie, which is as pleasing to God, as the other misliketh him. This is that which is commended vnto vs by manye reatons, which are too long to set downe, but wee will touch the chiefest of them, that wee may earnestlye endeavour to practise the same.

Deut. 10

The fruits  
of hospita  
litie.The first  
fruit.

And first we are to call to minde the commaundement of God in *Deuteronomie*, where God commendeth straungers vnto his people, because they were straungers. *Loue* (as it is there sayd) *straungers for yee haue beene straungers in the land of Egypt*. Secondly, wee may see the blessings which God hath bestowed vpon them, who haue exercised the same with a willing minde: for the first, wee perceiue that it so much preuaileth with God, that he doth encline the harts and affections

of

of great personages, to seeke the loue and familiaritie of them which are giuen therunto, although they be their inferiors, and of lowe place in respect of the world: and by this occasion, those which discend from great houses, doo oftentimes match with those which are obscure Behold an historie which beareth Gen.24  
witness hereof. It is recorded of *Rebecca* and *Laban* her brother, who hauing receyued courtesilie the seruant of *Abraham*, who sought a wife for his Maisters sonne *Isaac*, it came to passe, by the singular prouidence of God, that *Rebecca* was giuen to wife to *Isaac*, which was the chiefest good, that could happen to that house. For what cause likewise had *Raguel* the Priest of *Madian*, for his sonne in lawe, the great and incomparable Prophet *Moses*? Was it not his hospitalitie? For the Scripture speaketh, that *Moses* ha- Exod.2  
uing fled out of *Egypt* into *Madian*, and being there a stranger, hee was receiued by *Raguel* into his house: in which hauing dwelt sometime, hee gaue *Zippora* his daughter to him to wife. In the second place wee may obserue also a greater blessing, which God gi- The second  
ueth vnto them which are the louers thereof, fruit.  
that God maketh their wiues fruitfull, which were before barren, and without children: and by this means haue deliuered them from that reproch, which was counted great in old



2. King. 4

Iosu. 2.

The fourth  
fruit.

A&amp;. 13.

The fift  
fruit.

time. Examples hereof is to be seen in the Sunamite, for whom the Prophet of God obtained a son, because shee ordinarily receiued him with ioy into her house. Thirdly, it hath such vertue, that it may, if it pleaseth God, prolong the life of them which be in great daunger: as we read of a woman named *Rahab*, who hauing receiued in the Towne of *Iericho* the Spies which *Iosua* had sent out, preserued her owne life, her brethren, and sisters, and all that appertained to her, then when the towne of *Iericho* was sacked by *Iosua*. Fourthly, it is of such force, that by meanes of it, corporall diseases haue beene cured in the houses of them, who hath kindly entertained the seruants of God, euen by the seruants of God themselves.

The Hystorie in the Actes of the Apostles, doo beare sufficient witnesse, for there we read, that a certain man called *Publius*, in the Isle of *Malta*, hauing receiued Saint *Paul* into his lodging, and retained him by the space of three dayes, this hospitalitie was the occasion that *Publius* father which was diseased, was not onely healed, but all other maladies which raigned there-about: when the sicke persons were brought to Saint *Paul*, they were likewise cured. Fiftly, it doth not onely prolong life, by the will of God,

vling

using those extraordinary meanes before specified, but that also it may bee the cause to multiplie in a wonderfull and maruailous manner, things ordinarie created of God, for the nourishment and preservation of mans life: as wee may read in the Booke of *Kings*, that *Elias* hauing demaunded water to drinke, and a morsell of bread, in the time of a most cruell famine, of a poore woman, a widow, the woman saying vnto him, that shee hadde but an handfull of Meale in a barrell, and a little Oyle in a cruse, and that shee had gathered two or three stickes of wood to dresse the same for her selfe and her Sonne to eate, and afterward die, what came to passe? The Prophet sayde vnto her, *Feare not, come and do as thou hast sayd, but make me thereof a little Cake first of all, and bring it vnto me, and afterward make for thee and thy sonne, for thus sayth the Lorde God of Israei: The meale in thy barrell shall not be wasted, neyther shall the Oyle in thy cruse bee diminished*: the widow beleued him, and hauing ouercome all temptations, wherewith shee might haue beene possessed, shee shewed her loue to *Elias*, and shee perceiued foorthwith by experience, the effect of the worde of GOD to be most true, which was spoken by the Prophet, that her Oyle and Meale fayled

1. King 17.



The sixt  
fruite.

Luc. 16.

Luc. 10.

The  
seuenth  
fruite.

Gen. 18.

not, so that she plentifully reaped for that little which she had sowed. Sixtly, we may observe, & it is of such vertue, that it is oftentimes an occasion to many that be ignorant, to come to the knowledge of God, and of their salvation, as *Zacheus* did, who hauing receiued beyonde his expectation Iesus Christ into his house, and entertaining him most kindly as possibly hee might. Iesus Christ sayde vnto him, that *This day saluation was come into his house*: and it was not in vaine that *Martha* receiued with such great loue and affection, Iesus Christ, as wee see in *Luke*, and what good came vnto her by the same. Lett vs come to other fauours with which God hath honoured them who haue embraced this vertue, which indeede are verie great. Seuenthly, by that meanes Angels haue beene brought into the houses of them, who ranne to entertaine the passengers, constraining them to eate and drinke in theyr house: nay more the that, it hath brought god himself in the forme of an Angell, as wee haue an example diligently to bee marked in *Genesis*: where it is written, that *Abraham* hauing seene three persons, that is, three Angels, taking vppon them the shape of man, whereof one was God (that is, Iesus Christ, who after ward appeared to the world) *Abraham* ranne before them, prayed & inuited them to come into his

tent,

tent; and he intreated them in as good sort as  
 he could with incredible ioy: we may see also  
 another examble in the same booke, but not  
 so expresse as the first, because there mention *Gen. 19.*  
 is made but of two Angels, whome *Lot* re-  
 ceived into his house, and towards whome hee  
 exercised the same hospitalitie. To this  
 ende, the Authour of the Epistle to the *He-*  
*brewes*, doth admonish the faythfull, *To con-* *Heb. 13.*  
*mae brotherly love, and not to be forgetfull to*  
*lodge strangers: for thereby some haue receiued*  
*Angels into their houses vnwares.* What greater  
 profite can it bring vnto vs more then these?  
 It seemeth that it is impossible, yet wee may  
 obserue one besides, which is worthy the mar-  
 king, that it doth not onely ioyne the An-  
 gels and God with the faythfull, but also it  
 doth prepare a lodging for him, expelling all  
 vncleannes, which might hinder God to come  
 vnto vs: that is, it putteth away frō vs our sins:  
 wherefore *S. Peter* admonisheth the faithfull, *1 Pet. 4*  
*Above all things to haue feruent love among*  
*them, for love conereth the multitude of sins.* What *The eight*  
 man is hee, that when he duely considereth *fruit.*  
 this, will not be maruailously stirred vppe to  
 the practise of hospitalitie, which so deligh-  
 teth God, the Angels, and all faythfull men.  
*Wherefore would Iob not haue the stranger lodge*  
*in the streetes, but opened his doores to him that* *Iob. 31.*  
*went by the way?* because by this meanes hee  
 receiued



Act. 15.

Judg. 19.

As they  
which ex-  
ercise cha-  
ritie, pro-  
cure to the-  
selues the  
loue of  
God, so  
those who  
do not  
practise it,  
bring vpon  
themselves  
his curse.

receiued the glory of God. Wherefore did *Lydias* that Marchant of purple, constrain the Apostles to stay in her house, but for the ioy and singular comfort shee receiued in her conscience? Lette vs conclude then, as the narration of these incredible fruites of this hospitalitie, shoulde bee as baytes to allure all Christians to putte them in practise, and much more Pastours, who are more particularly exhorted to the same by Saint *Paul*. They ought to followe the example of that good olde man of the Tribe of *Ephraim*, who returning out of the fieldes from his worke in *Gibeah*, tooke a poore Leuite into his house, who wandering heere and there in the Towne of *Gibeah*, could find no lodging. In such manner all the faythfull, and especially Pastors, should bee most readie to entertaine straungers. Hereunto also wee may adde those excellent blessings which are promised, and which are performed to all those which practise charity, that they ought to be of great weight to stir them thereunto. Also those curses which are threatned to those me which are cruel towards such, which falleth vpon their heads many times when it pleaseth God, such curses (I say) and punishments, should be vnto them as bridles to correct their couetousnesse & vnkindnesse. And what be those punishments? many haue been

cast

cast headlong into great dangers, euē of losse <sup>1. Sam. 28.</sup>  
of life it self, because they haue not exercised  
this hospitalitie, as wee may reade of *Nabal*,  
who hauing refused to send prouision vnto  
*Dauid* for his armie, was not onely in danger  
to loose all his goods, but his owne life, & the  
liues of all that were with him, as he had well  
deserued. But it fell out worse vnto those of <sup>Iudg. 8.</sup>  
*Succoth & Ponnell*, for they were destroyed by  
*Gedeon*, & many of the, namely the Elders of  
the citie, endured a violent death, because  
they refused to giue a refreshing to his army,  
when they were wearie in the pursuite of the  
Kings of *Midian*. It followeth afterward,  
that a Minister should not be giuen to wine.  
And with great reason *S. Paul* desireth this  
vice to be free from a Pastor. It is impossible  
to speake of all the mischiefes which hap-  
peneth hereby *S. Austen* sayth, *Drunkennesse* is  
a familiar duell, a sweete poyson, a delight-  
full sinne, and hee that suffereth himselfe to  
be possessed herewithall, hee dooth not enioy him-  
selfe, as hee that forsaketh it: he doth not onely  
commit sin, but is all sinne. He saith also in an-  
other place, *Where drunkennesse raigneth,*  
*reason is banished, the understanding is blockish,*  
*counsell is out of order, iudgement is perverted.*  
But lette vs marke out of the scripture, what  
harne it bringeth. First it maketh a man se-  
ditionous, *Vine is a mocker, and strong drinke*

Drunkenne-  
nesse for-  
bidden to  
Pastors.

First.  
Prou. 20.



- Second. *is raging : and whosoener is deceiued thereby, nature*  
*is not wise.* Secondly, it maketh a man dising ouer  
 Eph. 5. *solute in his life and in his wordes, and taught*  
 therefore Saint Paule admonisheth the en par  
 Third. Ephesians, *Not to bee drunken with VVine*  
*wherein is excesse.* Thirdly, it maketh a manight to  
 voluptuous and giuen to fleshly pleasures, ents o  
 as Osee sheweth, who shewing the sinnes of dy an  
 the people, vnto which at that time they booue  
 were giuen, hee sayth : *Wine and newe wine* ling t  
*it taketh away the heart, they haue committ* David  
 Fourth. *ted vvhoredome.* Fourthly, it bringeth a maner A  
 to pouertie, as Salomon saith in his Prouerbs, *Elab,*  
*A labourer that giueth himselfe to drunkennesse* Zimri  
 Fifth. *shall neuer be rich.* By these a man is so on the l  
 uertaken, that hee commeth euen to com The g  
 Dan. 5. *mitte sacriledge.* For wee reade of *Baltazar* inde,  
 that when hee had made a great feast to his Go, m  
 Princes, his wiues, and his concubines, the afterv  
 whē he was drunk, he forgot himself so much steriti  
 that he caused to bee brought vnto him, the he 16  
 vessels of gold & of siluer which his father the e  
 Nabucadnezar had brought frō the temple to son  
 of Ierusalem, to the end that his guests might trudi  
 drinke therein: neuer thinking that they were Phil  
 dedicated to God, and that it was not lawfull for  
 Sixth. *to prophane them, without the incurring* ing  
 the high displeasure of God. Againe, their  
 casteth a man headlong into such a brutish hou  
 senselesnesse, that he breaketh the very lawes ing

reb, nature. This came to passe in *Lot*, who bee- Gen. 19  
 overcome with wine, deflowred his two  
 daughters one after another. These bee  
 the part of those mischeefes which drun-  
 kennesse bringeth, which being so greuous, it  
 might to be detested of all. But the punish-  
 ments of God which he hath sent vpon the  
 body and the soule of drunkardes, ought to  
 shew vs more, to the detestation and lea-  
 rning thereof. Was not *Ammon* the sonne of  
*David* murdered at a banquet which his bro- 2 Sam. 13  
 ther *Abshalom* had made being filled with wine?  
*Elab*, in like manner, was not hee slaine by  
*Zimri* his Seruaunt, when he was drunke  
 in the house of *Arza* the steward of his house?  
 The good Father *Noah*, the restorer of man-  
 kinde, was hee not by the iust vengeance of 1 King. 16  
 his son *Ham* made a reproach vnto *Cham* his son? who  
 afterward was accursed of god with all his po-  
 steritie. That is a most memorable history in  
 the 16. of *Iudges*, where we may see, not onely Iudg. 16  
 the excesse of drinking to be the cause of death  
 to some few, but almost to an innumerable mul- Gen 22.  
 titude. For there it is said, the princes of the  
 Philistines being assébled to offer a great sacrifi-  
 ce vnto their God *Dagon*, to reioice, and be-  
 ring merrie with wine, they caused *Sampson*  
 their enemy to come forth from the Prison-  
 house to make them sport. But *Sampson* be-  
 ing led vnto the pillars whereupon the house  
 stood,



stood, in which they feasted, leaning vpon  
 them, & imbracing the two pillars with both  
 his armes, he caused the house to fall down  
 vpon all them that were therein: in such  
 manner, that not onely all the Princes of the  
 Philistins, and others which were there, were  
 crushed together, but also three thousand men  
 and women which were vpon the roof  
 were likewise slaine.

1 Cor. 6

Let vs come now to those punishments  
 which are threatned to the soule, that it should  
 not inherit eternall life. S. Paul threatneth the  
 prophane Corinthians, *Be not deceived: neither  
 fornicators, nor Idolaters, nor adulterers, nor  
 those that use the image of men, nor Buggers,  
 nor those that use the image of men, nor  
 drunkards, nor railers, nor extortioners, shall  
 inherit the Kingdome of God.*

This is denounced to all persons, and much  
 more to Pastors, for if they suffer themselves  
 to be ouertaken by this sin, their fault is the  
 greater, because they are leaders of the re-  
 bellion: for as a good ancient Doctor saith, Drunken-  
 nesse is a fault in any particular man, but in  
 a minister it is sacrilege, by which the one kill-  
 eth the soule with wine, the other extinguish-  
 eth the spirit of holinesse.

Lette vs goe forward, and see what S. Paul  
 meaneth, when he saith, that such a man should  
 be no *Striker*. By this woorde, Saint Paul  
 vnderstands, that a Pastor should not bee  
 easily

easily mooued, when he hath occasion offered vnto him (either by word or deede) as to be incensed so farre to choller, to strike either with hands or feet, or with his tongue or mouth: that is, any way do iniurie. *Chrysostome* vnderstandeth by this word principally, he y doth hurt, or striketh with the tongue, vsing bitter and proude words. The which interpretation is very tollerable: yet neuerthelesse we may better vnderstand by this word, (as it signifieth properly in the greek) a certaine military fiercenesse, or wildnesse, which is commonly perceiued in Souldiours, who feeling theselues any manner of way pricked, are suddainlie prouoked, and ready to strike: and by this rashnesse, procure much hurt to themselues: as all others do, who suffer themselues to bee too much caried away with outragious affections. And many times through their madde moode, they become a laughing stock, and a reproach to good men, and those which be of the best place, & therefore by good right the Apostle doth forbid this vice to a Pastor. For if it be vndecent, & shameful in an other man, of what calling soeuer he be, it doth lesse be seeme those which are appointed to instruct others. He addeth a little after, that a Pastor should be gentle, and no fighter: by these two words, he vnderstands, two counterpoisons, & medicines, to heale the two maladies which he

What meaneth it, that a Pastor must be no Striker.

What it signifieth, a Bishop must be gentle and no fighter.

had



had named before: that is, drunkennesse, and desire to strike, & he appoſeth them as good and ſouereigne remedies, againſt the two maladies going before. For euen as many ryots and hurts do come of drunkenneſſe, & which is very fitly termed, the mother of partialitie and ſtriſe, ſo gentleneſſe and courteſie that, which preſently doth appeaſe and ceaſe the ſame.

Anger and Choller (as the auncient Fathers ſay) is farre better aſſwaged by gentleneſſe and courteſie, then by reſiſting. *Salomon* ſheweth the ſame in his Prouerbs, where he ſaith. *A ſoft anſwere appeaſeth ſtriſe. but angry words ſtirreth up contention.* Amongſt all vertues, with which Princes and great Lords ought principally to be adorned, it is gentleneſſe, and facilitie in ſpeaking to all, and to receiue them kindly, if they come vnto him. There is nothing that make them more commended. The good Princes among the heathen had ſo much light. For it is reported of the Emperour *Titus*, who at a time being reprehended by ſome of his familiars, becauſe he promiſed lightly to all that demaunded any thing of him, without conſidering the qualitie, or the cauſe of the request, he answered them wiſely, that the face of a Prince ſhould reſemble the countenance of God, from which a neuer any depart, but very well contented

so the gentlenesse of a Prince should be such,  
 that neuer any one should feare to come vn-  
 to him, and that they should go frō him, with-  
 out griefe. If Pagan Princes, who had but the  
 shadowes of Christian vertue, haue declared  
 by effect, y<sup>e</sup> nothing beseemed thē more then  
 true humanitie, we may lesse maruel at y<sup>e</sup> great  
 curtesie which the chief seruants of god, & go-  
 uernors of his people, haue caused to appeare  
 and to be made knowne in their actions. *Io-*  
*suas* the great Captaine of Israell, hath ma-  
 nifestly declared by many of his noble acts,  
 that nothing did so much stead him in his  
 gouernement, as affabilitie, and curtesie.  
 But principallie then, when hee would  
 learne of *Achan*, whether he had the excom-  
 muncate thing of *Iericho*. For instead of v-  
 sing the ordinarie maner of Princes, and cap-  
 taines, to speake fearcely and sharply vnto a  
 malefactor, *Iosua* behaued himselfe towards  
 him, with a fatherly clemencie, saying: *My*  
*sonne, I beseech thee, giue glorie to the Lord God*  
*of Israel.* *Moyse* was one of the greatest  
 Prophets that euer was, that euen by the te-  
 stimonie of God himselfe, there was neuer  
 a Prophet like vnto him. Besides, he was the  
 meekest, and humblest person that euer was,  
 as may bee perceyued by the practise of his  
 life: but aboue all, in suffering the repro-  
 ches and iniuries of his brother *Aaron*, and

If gentlenes  
 becometh  
 kings and  
 princes,  
 much more  
 others, and  
 especially  
 Ministers.

*Io. 2. 7*

*Num. 12*



2. Tim. 2

Till

1. Cor. 14.

2. Cor. 10

Gal. 5

Math. 11

Ministers

must pro-

pose vnto

themselves

the mecke-

nesse of the

Apostles,

namely S.

Paul, and of

our Sauour

Iesu Christ

sister *Myriam*. Pastours which of necessitie  
 must practise this gentlenesse in their mini-  
 stry, ought diligently to studie for the same,  
 seeing that without it, hee cannot well dis-  
 charge his calling. And therefore Saint Paul  
 dooth not onely desire this vertue in this  
 place, but else-where, as in the 2. *Tim. 2.*  
 when hee sayeth: *The seruant of the Lord*  
*must not strue, but must bee gentle towards*  
*all men, apt to teach, suffering the euill man*  
*patiently, instructing them with meekenesse,*  
*that are contrarie minded.* This is the rea-  
 son for which Saint Paul is set before vs, as  
 ensample of humanitie vnto others, as wee  
 may see. Shall I come vnto you with a rodde  
 or in loue, and in the spirit of meekenesse? And  
 againe, he speaketh after this maner. Now  
 I Paule my selfe beseech you, by the meekenesse  
 and gentlenesse of Christ, which when I am pre-  
 sent among you, am base. &c. To be brief, when  
 the same Apostle sayth to the Galathians, that  
 Meekenes, gentlenes, and temperancie, are the  
 fruiis of the Spirit. And that our Sauour Iesu  
 Christ himselfe is set downe for an ensample  
 to all Christians, as wee may see. Learn  
 me, that I am meeke and lowlie in heart, and  
 shall finde rest vnto your Soules: those that desire  
 this calling of the ministrie, must consider  
 that it is their dutie aboue others to giue  
 themselves to this gentlenes and meeknesse.

Let vs come now to couetousnesse, and desire of gain which is not honest, which is numbred by Saint *Paul* amongst those vices which a minister should auoid. We comprehend these two words vnder one. The reason is, seeing that couetousnes being an ardent, & insatiable desire to get goods, and to heape them vpon one vpon an other, those that are poysoned with this desire, they care not how they get them by right or wrong, and so making a dishonest gaine, it is not amisse to comprehend these two vices vnder one. But to auoyd earnestly this vice of couetousnesse, let vs set downe in order, the filthinesse and strange euils which it bringeth to the world, prouing the same, not only by that which the Philosophers haue thought, and written, but principally by the Scripture. And let vs obserue, that if there were nothing left, but that the wise Philosophers haue written, it were sufficient to cause vs to detest the same. For who is not moued with that saying of *Cicero*. *Good manners are corrupted, and de- 2. Office.*  
 praued by the too much love of riches. Likewise he sayth in his Oration agaynst *Verres*, That there is nothing so sacred, but that it may be violated, nothing so strong and defenced, but that it may be overcome by money. In his Oration for *Quintine*, he sayeth: There is no dutie ne-  
 ner so holie, or diuine, which may not bee bro-

Couetous-  
 nesse ought  
 to be auoy-  
 ded of mi-  
 nisters, be-  
 cause of the  
 infinit euils  
 it bringeth  
 to all those  
 who are led  
 by it.



ken through couetousnesse . And in his first Booke of his Paradoxes , Couetousnesse is a kinde of thirst, and destemperature in men, which can neuer be satisfied , it tormenteth , and racketh them , not onely with a beastly desire to increase that which they haue, but also with a miserable feare of losing that which they haue gotten. Also against Varinius , Couetousnesse is unsatiabie, it holdeth in such sort the understanding of men, so locked and tied fast, that it suffereth them not by any meanes to take breath. To be briefe, in the fourth Booke of his Tusculan Questions , It is a sickness that pearceib the vaines, and runneth through the iurales, and that which is worse, when once it hath seised our heart, it can not be rooted out. I thinke none so voyde of reason, that woulde either buy or eate that meat which shoud not slake our hunger, but rather encrease the same : or drinke that Wine, or any other liquour which shoulde not quench our thirst, but that which shoulde make vs more drie. Couetousnesse the beinge the same meate and drinke, it ought so much the more to be abhorred. But y better to find out the deformitie therof, and that incredible mischief vnto which it bringeth the that suffer themselves to be led by the same, let vs come to the scripture, & hearken diligently what is there spoken. We learne first of all, that it so blindeth men, that it casteth them headlong,

The first  
mischiefe  
vnto which  
couetous-  
nes bringeth  
them that  
serue her.  
1. Sam. 25

not  
reach

not onely to the losse of their goods, but of their life also, as we see in *Nabal*. Who being a very rich man, refused to giue prouision to *Dauids* yong men, which were greatly distressed by war, notwithstanding that *Dauids* soldiers had beene as a wall to all the sheepe and goods of *Nabal*, his couetousnesse, and unthankfulnesse carried so farre, that he wold giue nothing vnto him, who had power vtterly to subuert him, and in truth he had been in extreame daunger, had it not beene that his wife *Abigail* by her wisdom preuen-  
 ed it. Againe, it so daze'eth the eyes of The second  
 manie, and maketh them so sense'esse, that they care not to seeke the destruction, not onely of a fewe, but of an whole nation, who they had rather beholde to perish, then to see depriued of their expected gaine: of which sort the Scripture proposeth vnto vs two notable examples. The first of *Balaam* Num. 22;  
 who beeing called by *Balaack* the King of *Moab*, to curse the people of *Israel*, hauing receiued a rewarde of his dis-  
 tination, (that is, rich presents) hee thought better to curse that people, and that by his curse they might perish, then that he woulde lose the rewarde which hee expected from *Balaack*. The other is of *Demetrius* a cer-  
 taine Siluer-smith, who seeing that Saint *Paul* preached, that the gods which were made Acts 19



with hands, were not true gods, and fearing least that the gaine which he and many other of his craft, got by making shrines of siluer for *Diana*, should either be diminished, or altogether be lost, he stirred vp so great a tumult, and sedition in the towne of *Ephesus*, that saint *Paul*, and his companions, were not only in danger of their life, by meanes of *Demetrius*, and his confederates, but also all they that were in *Ephesus*, and euen the towne in selfe: In such sort was *Demetrius* enraged by his couetousnesse, that hee thought it better to hazarde the towne, then to loose any part of his commoditie. It stirreth men vp to sell themselves, & others, and to make more account of a peece of siluer, then of men created to the glorie of God: as we may reade of *Delilah* the amorous louer of *Samson*, who suffered herself to be so vndermined by her couetousnesse, that she sold him vnto some of the *Philistines*, who gaue vnto her a thousand, and one hundred peeces of siluer, to deliuer vnto them the forenamed *Samson*. It goeth further then that which is amongst priuate men, those which are linked together by consanguinitie yea, euen those which are brother germanes issuing out of the same bowels, may bee inchaunted with this venome of couetousnesse, that they make sale one of another, as we reade to haue come to passe to the

sonne

sonnes of *Jacob*, who solde to the *Madianites*, theyr brother *Iosaph*, for twentie peeces of siluer. Nay, it stretcheth it selfe so farre, that it so besotteth the couetous man, that forgetting God to bee the reuenger of sinne, they oppose themselves against the Spirite of God, to satisfie theyr greedie desire. *Annas* and *Saphira*, may beare witnes hereof, who suffered themselves so to bee abused by this cursed passion, that they were not any thing abashed to lye vnto the holy ghost, who spake by the mouth of *Saint Peter*, being desirous to keepe backe by deceit, halfe of that price for which they had sold their field, who for their shamelesse lying died presently, as we may read. *Gehazi* likewise was on lesse charmed with this poiso, running after *Naaman*, who returned from his master, being cured by him of his leprosie, and seeing his maister had taken no reward of *Naaman*, he tooke (his maister not knowing of it) two talants, & two change of raiments of *Naaman*, saying y<sup>e</sup> his master *Elizena* had set him (lying first to *Naaman*, afterward to his master, who by y<sup>e</sup> power of the spirit of God, knew well enough all that he had done) for which cause by y<sup>e</sup> iustice of God, the leprosie of *Naaman* claue fast vnto him, & to his posterity for euer. The like did *Achan*, beeing possessed by the same passion, forgot himselfe in such sort,

Gen. 37

The third.

A &amp; 5.

The fourth

2. King. 5.



Iosu. 7.  
The sixt.

Math. 25.  
The sixt.

2 Oñic.

that he committed an horrible sin, taking away the excommunicat thing of *Iericho*, contrary to the expresse commandement of God: nothing of which was lawfull to take, because all things were appointed to destruction, without keeping any thing which was execrable and accursed, which is called in the scripture *Excommunicat*. Besides, couetousnes doth so disorder men, that it constraineth the seruants thereof to serue vncleane spirits, euen the diuell himselfe, as wee may reade of certaine men, who hauing a mayde which had a spirit of diuination, got much by her diuining, out of whome (because shee sayde that hee and his fellowes were the seruants of God) he caused the spirite to depart: wherefore the Masters of this made seeing their gaine to bee lost, they drew *Paul* and *Silas* to the magistrates, accusing them to be the disturbers of the Citie. What could a couetous man doo more, vnlesse hee would sell GOD himselfe, to gaine something thereby? Wee reade in *Matthem*, that *Iudas* bargained to sell Christ Iesus, who was GOD, and in fine, solde him indeede for thirtie peeces of siluer. See then the vttermost and last degree of mischiefes, vnto which it casteth men. Let vs conclude then, if Philosophers had this reason to say as *Cicer* sheweth, that *There is nothing more vile then*  
*couetousnesse,*

ambition, especially in princes, and in those that governe the common-wealth: what then is more wicked & abominable, in those which haue the guiding of the church, if they giue themselves altogether to their priuate commodity and profite?

None must take vppon the the government of the Church for their priuate gaine.

In that it is said that a Pastor must be wise, iust, prudent, and temperate, these words are so common and knowne vnto euery one, that I need not to stand vpon them to set downe the beautie and excellencie of them: wherefore speaking of the three vices contrarie to these vertues, that is, *Ambition, Choler & Enuie*, that wee may comprehend vnder these words that which S. Paul saith, *That a bishop must not giue place to his own sense*, the which (because they y do procure this holy calling, may be infected as well as other men) we will handle after the same maner, as we haue set downe the vices and vertues afore going. In generall then, and the first mischiefe of ambition is, that where she entreth, she ouerthroweth all. If shee insinnate her selfe into the Courts of Kings and Princes of this world, she neuer contents her selfe with that degree of honour, vnto which shee aduanceth her seruants: shee alwayes pricketh them forward, vntill shee causeth them to fall into some strange miseries, of which we will onely repeate two Histories. The

Tit. i.

Mischiefes comming of ambition.

first



Ester. 3.

first is of *Aman*, who being aduanced in the court of the great Monarch *Assuerus*, that he was the second after him : he contented not himselfe with that, but being desirous to haue all to adore him as if he had beene a God, he procured his owne miserable ruine, for he was hanged himselfe by the maruailous providence of God, vpon that gallowes, which he had prepared for *Mardocheus* the Lew, because he would not bowe downe vnto him, The second is of *Absalon*, of whom it is said, that being the Sonne of King *Dauid* (which was a verie great honour) it did not suffice him, but hee stole the hearts of the subiects of his Father, and at length hee was vppe in armes against him, to put him out of his kingdom, but it so came to passe, that he was hanged vppon an oake after a more miraculous manner then *Aman* was, where hee was slaine by *Ioab* : for *Aman* was hanged after the vsuall manner, but *Absalon* after a newe fashion, and altogether vncustomed, because that after a newe fashion hee would take possession of his fathers kingdom, without y<sup>e</sup> royall authority of his father (which is commonly reuerently regarded among children) his wicked enterprises were repelled. Behold yet a thing more horrible, and that is, y<sup>e</sup> ambitious men are not kept back by life it self, which by the law of nature ought to be deare and precious

Ambition  
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the highest  
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cious vnto all, but more then mad men, doo *1. King. 2*  
murther the, which hindreth the compassing  
of their purposes, as *Zimri* slew *Ela* his mai-  
ster. *Athaliah* went further, for shee caused  
all the kings seede to bee murthered, for  
to be appoynted Queene of *Israel*. *Zachari-* *2. King. 11;*  
as King of *Israel*, was slaine by *Shallum*, and  
heeraigned in his steede. And *Menahem*  
slew *Shallum*, and raigned in his steede.  
*Pekahiah* the sonne of *Menahem* was slaine  
by *Pekah* his Captaine, who raigned in his  
steede. And *Pekah* was slaine by *Hoshea*, who  
raigned in his steede. If she once creepe into  
the Church of God, she causeth no lesse harm  
then she doth elsewhere: for she is no more sa-  
tisfied with honest callings and honorable de-  
grees, which shee hath, but shee causeth her  
bondmen without ceasing to mount higher.  
*Aaron* & *Mary* beare witnes hereof, who en-  
uying *Moses*, murmured against him, because  
he was preferred before the. *Corah*, *Dathan* &  
*Abiram*, & 250. men of the children of *Israel*,  
princes of the congregation, & me of renowne,  
conspiracied against *Moses* & *Aaron*, saying,  
that they were vsurpers of the dominion, the  
one ouer the people, and the other ouer the  
priesthood: but what happened vnto them  
for the rewarde of theyr pride? All of them  
with their houses and substance were swal-  
lowed vpp aliue vnder the earth, that  
God might shewe by that feareful example,



how ambitio is displeasing in his sight. Moreover we may obserue, that ambition is of such a nature, that she neuer giueth rest to thē that serue her, in such sort, that if ambitious men were preferred to the highest degree of honor in this world, they would euen as Giants, lift vp theselues euen vnto heauen, I meane, they would neuer be content, that although their name were spread ouer the face of the earth, but they would go about to exalt themselves eue vnto the heauen, if possibly they could, as we may reade of the proude builders of the towre of *Babell*, who were so ambitious, that the cheefest occasion for which they would lay the foundation of that tower, was nothing else but to be renowned: for see howe they spake: *Lette vs build vs a Citie and a tower, whose toppe may reach vnto the heauen, that wee may gette a name.* What would they otherwise signifie by these wordes, but that they would flie euen vp to heauen, to make there names immortall? To conclude, the ambitious man wou'd climbe higher then heauen, euen to God himselfe. And this is that vnto which our first parents aspired, who beeing without sinne, commaunded all the liuing Creatures of the earth as a great King and soueraigne Emperour, this Empire did not suffice them, for as soone as the diuell had sayde vnto them, that if they did

eate

Gen 11

The ambitious man would climbe vp to heauen, to make himselfe equall with God.

cate of that tree, which God forbade them, that they should be like God (thinking the Diuell to haue spoken truth) they presently eate of the same. Behold how farre Sathan carrieth the Ambitious, by reason of their ambition: the which is as great, as y<sup>e</sup> calling is high where in we are placed) the more then wee are aduanced to some high place, the more ought we to auoide the same. And heereunto may be added, that the more excellent gifts we receiue from god, which are proper, for the discharge of our calling, the more ought we to take heede, that shee entereth not into our heart, to take possession of the whole, & seeing that these gifts bee the gifts of the spirit, which are the more to be regarded, as the spirit is more excellent then the body, & as they passe them in dignitie, so there is greater danger, that this worme of ambition should breed in them. We see commonly by experiences, that wormes doo not breede in new and hard trees, but in Cedars, and other more tender wood, and moathes in the finest wolles, & not in the course: so likewise ambition is the proper vice of those that are most perfect. And this ought especially to be considered, that amongst al the gifts of the spirit, there are none of more reckoning, then the graces of God in preaching the word, and as they are of more value, so ambition doth more attempt them  
which

The higher  
that a calling is, the  
greater the  
ambition,  
if it creepes  
into them  
that exercise  
that calling.



which are endued with these graces, who are in perpetuall danger, to be overcome of her, eyther by reason of their eloquence, or because of the conceit of their sufficiencie: or because of the general applause of the people: so that they ought diligently to beware & shee doth not seise vpon the heart: for if shee once enters, it is certain, that such doth bring forth more bad fruite secretlie, vnder the pretence of reason, to maintaine their ambition, & they do no good, which is perceiued in & gouernment of their calling: euen as a litle wormewood cast into a vessell of wine, spoileth the whole, and a litle inke being powred dinto cleane water maketh it blacke, so a litle ambition may spoile all those excellent vertues which a Pastor hath attained. But how shall a Pastor (saith some) auoid this ambition? It doth consist onely in not seeking for honour, but also to receiue the same when it is offered, as far as possibly they can: especially then, when occasions are giuen of commendations, as when hee goeth to preach. For it may so fall out, that then when one is prepared to speake well, hee may be tickled with a certaine humour of glory, as vppon the Sabbath day, or some solemne feast day, then say I, hee must remember his dutie, which is to behaue himseife humbly, and to giue all the glorye to God. To this ende *Pbilo, Iudens* applieth the forbidding

How a Pastor may auoid ambition.

bidding of the people of *Israel*, to eate leaue-  
ned bread at the feast of the passouer, as  
though hee would say, that euen as the lea-  
uen hath this property to puffed vp the dowe,  
so the praise which that day maye bee giuen,  
may make the hearte to swell: and as leauen  
was forbidden them the day of the Passe-  
ouer, so likewise vppon other dayes when  
they went about any good worke, especi-  
ally in Preaching the worde, then wee  
ought to flye this vaine glorie (which is so  
indeede for the most parte) more diligent-  
ly then at another time: because then shee  
doth present her selfe, and may insinuate  
her selfe into the soule more then at some o-  
ther time. Let vs come to anger, of which we  
may say, that this diuellish passiō is so cruel to  
those, who yeeldeth thereunto, that it depri-  
ueth them of sence and vnderstanding.

The mis-  
chiefe of  
Anger.

As soone as it entereth into any it taketh  
away from them all the light of reason, and  
consequentlie, all counsaile and aduice in  
bringing our purposes to passe. Afterward it  
tyrannizeth, as commonly Tyrants vse to do  
ouer thē which are subiect vnto thē. For euē as  
those y haue once taken possessiō of any coun-  
try, they take away from y same al those y may  
hurt thē, as they see in wisdom, so this hauing  
once seised vpon y hart, doth choak al wisdom  
which there may be hid: it causeth vs to be of a  
turbulent



turbulent spirit, it cōfoundeth al our thoughts, and causeth all our countenance, to be altogether disordered. *Hippocrates* the Prince of the Phisitions saith, that the sicknesse is to be feared, which causeth an alteration of the countenance of him which is diseased. Choller then is so much the more dangerous, that it transformeth in such sort, the estate of the body and minde, that if one could paint such as are thus metamorphized, no such monsters would appear. For chollericke men, sometime frowne, sometime laugh, sometime blush, sometime waxe pale, sometime they knock their feete against the ground, sometime they clap their handes, sometime they mocke, nod their head, make a mouth, as children vse to doo, and to bee breefe, they make so many faces (as one saith) as they that vse to foote out the moriske daunce. If this demeaner of an angry man bee not sufficient reasons to perswade any to leaue these follies, yet this vice ought to be abhorred, because it maketh the maners of those that be chollerick, to be rude and sauage, and all their nature so wilde and barbarous, that if it bee considered as it ought to be, we shall finde, that it is more like the nature of lions, beares, and tygers, then of men, because this passion doth so abolish mercie, curtesie, temperance, honest, and modest grautie, that nothing

Choller  
doth exting-  
uish in me  
all Christi-  
an vertues.

can be seene in them, more then is in cruell  
and wilde beasts. Some blame pleasure, be-  
cause it transformeth men into swine, as  
*Circes* did the companions of *Ulysses*. But cho-  
ler ought more to be discommended, because  
it doth not onely transforme men into Ty-  
gres, and Lyons, which are beasts more dan-  
gerous, but also euen into the person of the  
Diuell, as we well obserue in a learned trea-  
tise of a famous man of our age, which hee  
made of choller, drawing these reasons heere  
alledged to proue, that it depriueth vs of the  
spirit of God, by which we are regenerated:  
for if that spirit were in them, it should make  
them of wolues, lambes, but choller bringeth  
vs to our sauage nature, it causeth that of  
lambes we become wolues: and in one word,  
choller is the Prince of disorder, which is in  
the world, and the true cōtrarietie, which op-  
poseth it selfe directly, against all that which  
God hath made. Briefly, seeing that this pas-  
sion is not only deformed, but also pernicious,  
those which are preferred vnto, or desire the  
calling of a minister, ought so much y<sup>e</sup> rather  
to banish the same frō them, not only for the  
horrible mischiefs which it bringeth with it,  
but also because of y<sup>e</sup> springeth another passiō  
which is called *Enuy*, no lesse dangerous and  
pestilent vnto men then *Anger*, nay rather  
more, if all things be duly considered. We say

K

that



Aug. de  
ver. b. dom.  
super Mat.

Wherefore  
enuie is  
more infam-  
ous then  
other vices.

that it springeth of choller, because it dooth communicate with it, as all vices depend one vppon another. But according to Saint *An- sten*, we may say that it proceedeth from Ambition, because it is called the daughter of ambition: but so it is, that the parents being so neare, it was verie necessarie, that I shoulde touch some thing hereof by the way, because they that are too much giuen to choller, and especially to ambition, cōmonly are infected with enuy. And this is that which S. *Ansten* would signifie, saying: *That enuy is the daughter of pride, and that the mother thereof, which is ambition, cannot be barren, but that euerie place where she is, she bringeth forth.* Wherefore we may conclude of a certaintie, that hee that is ambitious, is also enuious. The seeing that this passion, is as it were engiassed in the heart of euery one, euen as *Plutarch* saith, *As there is no Larke without his crest: so there is no spirit to be founde, in which there is not some seede of enuie:* so farre ought it bee from vs, to flatter our selues, as though it were some little fault. For they which suffer themselves to bee overcome of the same, may commit an infinite number of straunge finnes, the which are so much the lesse tollerable, as this vice is more infamous and wicked then others.

For when one is overcome with choller,  
with

with couetousnesse, with ambition, with pleasure, for feare to offende, hee findeth out an euasion, or some light excuse, as when one is accused to bee negligent or slouthfull in his businesse, hee will aunswere, that he is to take aduice in his affaires: if an other be reprehended of impatience, hee will answere that hee ought not to dissemble an iniurie that is offered vnto him, for if hee do so, hee may be alwaies subiect to wrong. Againe, if another bee reprooued, that he is giuen to pleasure, hee will say, that hee must passe the time merilie, that he must be gallant, otherwise hee shoulde bee thought to bee a Melancholicke Stoick: if hee bee ambitious, hee will answere, otherwise none will reckon of him, vnlesse hee bee aduaunced to honour and credite.

To conclude, if he be couetous, he will say, that hee hath manie children to maintaine, and if he were poore, none would care for him, and if he should grow to be sicke, hee must depend vpon Phisicians and Apothecaries, &c. But if one aske the enuious man wherefore he is enuious, what can hee answere? But that God is more good, more liberall, more mercifull, to giue vnto one more beautie, to an other more riches, to an other more knowledge. For when is an



envious man sorrowfull. Euen then when hee seeth another man more furnished with some graces then himselfe, hee reioycest when another is grieued, and when he hath occasion to bee grieued. Contrarily, hee is afflicted, when others are ioyfull: he laugheth when others weepe, and weepeth when others laugh. To be brieft, hee is healed by an other mans sicknesse, and is reuiued by an other mans death. But let vs see by examples, the occasions that the enuious take to torment, and crucifie themselves.

Gen. 26

What bee  
the occasi-  
ons of  
enuie.

Wee reade, that *Isaac* in the time of a grieuous famine, went vnto *Abimelech* King of the *Philistines* in *Gerar*, and that *GOD* hauing blessed his store, in making his flockes of Sheepe and Cattell to encrease, and all that hee possessed: It is sayde afterwards in the *Hystorie*, that the *Philistines* enuied him: where wee maye see an apparaunt matter of theyr enuie, which was that they enioyed not such blessings as *Isaac* did: Wherevppon they made a great tumult, for the *Philistines* troubled *Isaac*, they stopped vp all his Welles, with which hee watered his flockes, and their rage was so great, that for to appease and allay the same, *Isaac* was constrained to depart from them. And the reason is added by *Abimelech* himselfe, where hee

spake

spake on this sort vnto Isaac: *Get thee from vs for thou art mightier then we a great deale.* This faire reason might make *Abimelech* ashamed, and all his Subiectes, because it did proceede from the disease of the minde.

What was the cause, that *Rachel* conceived such an hatred agaynst her sister *Lea*? And murmured so much agaynst her *Gen. 30.* husbände, that shee her selfe sayde, that *Shee should die, if bee gave her not children.* The reason is set downe, because *Rachel* sawe shee bare *Iacob* no children, as her sister *Lea* did (for which cause shee was reproach vnto those that liued at that time) shee pursued with enuie her sister *Lea*, who was in great reputation amongst all at that time, because that barrennesse was reproachfull to Women, and that was the cause that *Rachel* was so enraged agaynst her sister *Lea*, in that shee was not so fruitfull as shee.

Let vs go forward, if this vice creepe into men of warre, or into Courtes, or into Kingdomes, or into the Church of God, it bringeth vp incredible mischiefes. In warre among them that make profession to carrie armes. Who can speake of halfe of those troubles that it kindleth? whereof can it be that life and contention betwixt the men of



*Ephraim* and *Gideon*, then when *Gideon* pursued the rest of the *Madianites*, that he had in chase? It proceeded from no other cause, but that *Gideon* had done an exploit of warre most memorable, which had neuer beene ended but lamentably, had not *Gideon*, (perceiuing well the occasion) pacified them, attributing vnto them the better part of the victorie, as wee maye reade.

*Iudg. 8*  
*Eunie deu*  
*stroyeth all*  
*where it*  
*entrencheth.*

*Dan. 6*

If it creepe into Courtiers, it is neuer satisfied, but with the death of those that dooeth enuie. There is a notable example hereof among the gouernours that *Darius* had appoynted ouer his Realme. And ouer those three Rulers that had the ouersight of the hundreth and twentie gouernours for wee reade, that *Darius* hauing appoynted *Daniel* one of the three ouer the hundreth and twentie gouernours, hee loued him so well, that hee thought to haue made him ouer the whole Realme, that he should bee the seconde after him, in somuch, that the other Gouernours beganne to enuie him, and to beare such a vehement ieaousie towards him, partlie because hee was beloued of the King, and partlie because of the Iewish Religion, that they found out a meanes to accuse him of vnfaithfulness towards the King, because he

would

would not call vppon the King *Darius*, according to the decree that the enemies of *Daniel* had caused to bee made. What came to passe? hee was cast into the Lions Denne to bee deuoured of them, and it had so come to passe, if G O D had not shewed a maruailous token of his prouidence in defending, in restrayning the nature of those furious Beastes, who in steede of tearing him in peeces, did him no harme at all: but the other his accusers, beein<sup>g</sup> by the commaundement of the King cast into this Denne, with theyr Wiues and Children, were deuoured euen vnto theyr bones, before they were come vnto the bottome of the Denne. If it infecteth Kings, or enters into them vnto whome their Kingdomes may come by any meanes, this furious Beast doth shewe her selfe more cruell: for shee doth not onely procure the death of them vppon whome shee fastneth her selfe, but shee is so outragious, that shee prosecuteth vnto death, all those whom she so mortally hateth: yea, euen to banish out of the places, the brute beasts, where those whom they enuie doo remaine, yea, and ouerthrow the place it selfe, such is their insatiable enuie. Amongst other examples we may read, that when *Saul* had a long 2, Sam, xxi. time sought *Daniel* to put him to death, fearing



least hee should gette away his Kingdome from him, it is there saide, that one of the seruants of *Saul* named *Dogg*, desiring to gratifie his Maister, came and tolde *Saul* that *David* was in the Towne of *Nob*, and that the priest *Abimelech* had giuen vnto him the Sworde of *Goliath*. *Saul* sent to seeke *Abimelech*, hee spake reproachfully vnto him, and called him traitour, and sayde that hee hadde conspired against him with *David*: vnto whome when *Abimelech* had aunswered, that neither hee nor *David* did conspire, but that hee was his Sonne in lawe, and a faythfull seruant, and that hee had onely asked counsell of the Lorde for him. Then the gall and venome of enuie which was in the heart of *Saul*, abundantly powred forth it selfe, for hee caused not onely *Abimelech* to be slaine, but also fourescore and foure Priestes with him. Also *Nob* the Cittie of the Priestes, sinote hee with the edge of the Sworde, both man and woman, both childe and suckling, both Oxe, Ass and Sheepe, which were in the Cittie. To go forward, if it once enters into Brothers and Sisters, which haue issued out of one bellic, it cannot bee kept backe by this fraternitie, which is the greatest bond of loue as possibly may bee, it breaketh out often

times

times by a most cruell murder of them which are ioyned together in consanguinitie: wee may propose two examples hereof, one of the Brethren of *Ioseph*, of whome *Gen. 37.* wee reade, when hee was deadly hated of his Brethren (because *Iacob* theyr Father loued him, and also for his Dreames, by the interpretation whereof, his Father, his Mother, and his brethren, might vnderstand, that one day he should bee preferred before them) his Brethren conspired his death, and at length to satisfie theyr enuie, they solde him, in such sort, that theyr enuie was so violent, that although they knewe for certaintie, that he should prooue a great Prince, who might afterward stande them in steede, yet they had rather haue putte him to death, then to haue scene him in such an estate. The other may bee taken from *Caine*, who passed further: for the Historie maketh mention, that seeing the sacrifice which hee offered, was not so accepted of *G O D* as his Brother *Abels* was, hee most cruelly massacred him. Moreouer, the enuious man doth not onely putte to death those whome he doth enuie, but sometime hee layeth violent handes euen vppon himselfe, as some haue noted: and for prooffe whereof, they haue set downe the example of *Achitophell*, of whome *2. Sam. 17*



wee may reade, who verie much greeued, that the counsaile of *Hushai* was preferred before his, hee went home and hanged himselfe. To be breefe, if an enuious man could set himselfe against God, hee would doo it: and wee may verie well say, that enuie hath reached so farre in the person of the Scribes and Pharisees, and many others, of whome wee reade in the Gospel, who although they were more then conuincd in their consciences, that Iesus Christ was God, being so inchaunted with this poyson of enuie, they deuised all meanes that they could to putte him to death, accusing him, that hee sayde he was God, and in the ende by this false accusation they crucified him. Besides, enuie is the sole cause of the destruction of those which are poysoned therewith, the onely ouerthrow of kingdomes, if it once dooth insinuate it selfe into the hearts of them which haue the gouernment of the same: and it is no lesse merciful vnto the Church of God, if the leaders thereof giue way vnto it. And because that Sathan, who is the true Father of enuie, and the mortall enemy of the saluation of men endeouoreth with al his force to increase his Kingdom, and to destroy Gods people, knowing that if there be any in whose heart this accursed passion is planted and ingraued, it is in the heart of Pastors whereby

Enuie in  
the church  
hurtech as  
much as in  
any other  
state.

whereby hee may gaine most, and the more aduance his kingdome, and diminish Gods inheritance. Then it may so fall out, that hee that is thus possessed with enuie, in steede of seeking the glorie of God, and the discharge of his dutie, hee will seeke his owne, neither will hee bee content to liue peaceably amongst his fellow brethren, if hee shall perceiue that they excell him in any grace, whereby he may profite himselfe, and learne of them, and that the Church may be greatly edified, but he rather taketh delight, that both he and the Church should be deprived of such men, then patiently to beare, that the opinion which is conceiued of him, or which hee perswadech himself men conceiue of his gifts, should any way be impaired by others. And to conclude, seeing there is no such way to promote the glorie of God, as by the ministrie of his worde, prouided alwayes that those that haue the charge thereof, to preach the same, bee voyde of all sinister and corrupt affections, and especially of this enuie: so there is no instrument which doth more diminish the Kingdome of God, and establish that of Sathan, as when the Pastors suffer themselves to bee carried away with these passions. Therefore wee must detest as much as possibly wee can, this horrible monster Enuie, and to the  
end



How enuy  
may be  
corrected.

end we may the more abhorre the same: let vs consider, that he that yeeldeth therunto, doth but procure his owne torment. Furthermore, in respect of him which is followed with enuie, hee is so far many times from being hurt, that that vertue is increased in him, which others goe about to diminish. And this is that which *Propertius* would signifie when he sayth, that an enuious man hath so many tormentors, that doo iustly punish him, as hee whome hee dooth enuie hath commenders. And verily, as enuious men doo procure prayse and commendation vnto them, whome they gnawe vppon with theyr enuie, they do but heap vp the torment of their minde, and cause their owne shame. as *Christosome* sheweth vppon *Mathew*. O Enuie, which art alwayes an enemye to thy selfe, for he that enuieth, maketh himselfe as infamous, as hee canseth him to bee glorious whome hee persecuteth with enuie. And lette vs adde this, to comfort them which are troubled with the enuie borne against them, that most notable saying of *Propertius*, that the pricke of enuie ought to stirre vppe men more to the exercise of vertue. *Iacob* hauing passed ouer *Iordane* with his staffe, had neuer returned with great bandes, if the enuie of *Esaue* had not stirred him vp, and exercised him.

*Ioseph*

*Ioseph* had not beene a commaunder in *Egypt*, if the enuie of his brethren had not sold him. For it is written, hee cannot bee *Abell*, that is not exercised with the malice of *Caine*. With these things also wee may ioyne that which *Cicero* saith against *Catiline*, that enuie gotten by vertue, ought not to be counted enemie, but vertue. And this ought as well to be applied to those which do pursue others with enuie, somewhat to restraine them, as to those which are enuied, the more to encourage them cheerefully to goe forward and perseuere in well dooing.

**FINIS.**





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# The second Booke.

## CHAP. I.

*The second part of the difficulties which are found  
in the Ministrie, concerning the Preaching of  
the word of God, and convincing the aduersaries  
of the same.*



Seeing that now wee haue  
sufficiently declared the  
dignitie of the Ministrie,  
and the great difficulties  
which are to be found in  
the same, as wel in regard  
of those vertues with  
which they are to be in-  
dued, who doo aspire vnto it, as in respect of  
those vices which they are to auoyd : Let vs  
come now to those difficulties, which doo of-  
fer themselves as well in teaching the word  
of God vnto the people, as in defending the  
same, by encountring with hereticques, of  
whome some doo falsifie the same: some doo  
mingle



minge it with their rayling, & others defile it with their Glosses. These then be the two points, which *S. Paul* doth principally require in Ministers, when he saith: *That they must be apt to teach, and haue knowledge to confute the gainsayers.* Of which point wee are now to speake in order, but before we enter into the discourse of them, let vs obserue that, seeing that the question is, how to make a perfect Pastor in his charge, that we must keepe the order which haue been obserued a long time, as we see in a Cannō which was taken frō the fourth councell of *Carthage*, where *S. Austin* saith, which saith thus. *He that is to be made Minister, first of all must bee examined whether he be wise by nature, docible, temperate in his maners, Chaste in an holy life, sober, watchfull, prouident in his affaires, humble, affable, mercifull, so much for his behauiour.* Afterward it followeth for his learning: *that he must be well learned, instructed in the lawe of the Lord, understanding aright the sence of the Scriptures, exercised in the doctrine of the Church, and aboue all, that he doth simply hold all the Articles and documents of faith.* Where we may perceiue by this Canon, that in Ministers, the sufficencie of learning must bee ioyned with honesty of maners, and that by good reason: for it is not sufficient that a Minister shoulde bee a good man, fearing God, and vnfurnished of those

He that will embrace the charge of the ministry must be of good life, learned, and alwaies diligent.

partes which are necessarie for the execution of this charge : neither on the other side, it sufficeth that one should be learned and profounde in knowledge, and skilfull, and neuerthelesse bee of a wicked life . For as wicked manners with knowledge, ought to cause men to be kept backe from this charge, so a good life, and an honest cōuersation, ioyned with insufficiencie, and vnfitnesse, ought to make others to be put by, & excluded. To these two points let vs ioyne a third, that it is not sufficient to bee capable to preach the worde of God, and to be of a good life, but besides these two, that they put that in practice which they teach, and that they vse diligence and industrie, in imp'oying the gifts which they haue receiued of the Lord, for the edification of his church. Wherefore let them continually set before their eies, this excellent sentence of S. Gregorie, which ought to bee as a Glasse, daily to behold all the partes of their dutie. *He must* (saith he) *seriously consider, what it is, that he that desires this charge, cometh vnto, and after hauing attained the same, how he liueth: also he must see, how liuing well, he teacheth, how teaching wel, he learneth euery day his own weakness, for feare least that this great humilitie should cause him to auoide this charge: wherein being placed, his life must not bee contrarie to the dignitie of the same: and being in this*  

L charge,



charge, although hee be of a good life, he must not faile in doctrine. And if he be learned, he must not bee proude: and in summe, beeing filled with all vertue, he must not rashly attempt this charge, unlesse he be constrained thereunto: and if he be voyde of vertue, hee must take heede that hee approacheth not vnto the same, although hee be constrained. Let vs enter then into the discourse of this propertie of teaching requisite in the Pastour. Let vs obserue, that it consisteth principally in three poyntes: whereof the first is to teach the worde of God vnto the people, and to administer the Sacraments. The second is, to confute the doctrines of false prophets, and teachers. The third, to exhort the people to repentance.

The propertie of preaching do consist in 3. points.  
 1. To preach the worde of God.  
 2. To conuince the gainsayers.  
 3. To exhort and reprove.  
 1<sup>o</sup> Tim. 3.  
 Tit. 1

These three poynts may bee verie clearly gathered of that which Saint Paule speaketh in *Tim.* and *Tit.* where hee sayth, *The Bishop must be apt to teach*: it is not meant that this qualitie must bee a thing forgotten in the ayre, it must bee impoyed in the instruction of the people: and although Saint Paul speaketh not at all in that place, of the administration of the Sacramentes, neuer thelesse, seeing that the administration of the Sacraments, dooth depende vpon the preaching of the worde, hee that preacheth the worde, may also administer the Sacraments.

so that wee see the first poynt easily pro-  
ued.

The second likewise is set downe in ex-  
presse wordes: that is, that he be able to im-  
proue those that say against it. And the third,  
that he be of abilitie to exhort with whole-  
some doctrine. But let vs prooue all three  
points more at large by other places, for the  
comfort and contentation of the readers. The  
first poynt may bee prooued by two most  
excellent places of the olde Testament.

The first  
point pro-  
ued by o-  
ther places

The first is, that *Iehosaphat* willing to  
purge the high places of *Iuda*, of Idolatrie,  
hee did appoynt *Leuites* and *Priestes*, who  
shoulde teach *Iuda*, hauing with them the  
Booke of the Lawe of the Lorde, and they  
went about through all y<sup>e</sup> Cities of *Iuda*, and  
taught the people. The second is in *Eze-*  
*chiel*, where wee reade, that the Lord repro-  
uing the Iewes, because they had established  
in the seruice of God, those that ought not  
to be receiued, hee sayeth in the 15. verse of  
the same Chapter, that the Priests of the *Le-*  
*uites*, the sonnes of *Zadok*, that kept the charge  
of his Sanctuarie, when the children of *Is-*  
*rael* went astray from him, that they should  
come neer to him to serue him, & they should  
stand before him to offer the fat, & the blood,  
and y<sup>e</sup> they should administer y<sup>e</sup> which he had  
appointed. And in the 23. v. c. it is added, y<sup>e</sup> they  
should

Ez: ch. 44



should teach the people, the difference between the holy and prophane, and cause them to discern between the vncleane & the clean. Let vs come to those proofes of the newe Testament, which are more euident. It is said in the Acts, that *Peter* and *Paul*, preached repentance, and remission of sins, & they that heard it, were pricked in their hart, & said vnto *Peter*, and the other apostles, Men & brethren, what shall we do? Then *Peter* said vnto them, Amend your liues, and be baptized euery one of you, in the name of Iesus Christ, for the remission of sinnes, and yee shall receiue the gift of the holy Ghost. And in the 41. verse, it is saide, That they that gladly receiued his worde, were baptized. And in the 46. verse. They continued daylie with one accorde in the Temple, and breaking bread. Againe, when Saint *Paul* in the 20. of the Acts, dooth reckon vpp the summe of his Apostleship, he saith vnto the Elders of the Church of *Ephesus*, That hee kept backe nothing from them that was profitable, but had shewed them, and taught them openly, and throughout euerie house, witnessing to the Iewes, & also to the Grecians, the repentance towards God, and faith towards our Lord Iesus Christ. And in the 26. *Paul* being before king *Agrippa*, did recount al his office, he saith, That alsoone as euer he was called

Acts 2

Acts 20

Acts 26

to be an Apostle, by an heauēly vision which appeared vnto him as hee was going to *Damascus*, hee shewed the same first vnto them which were at *Damascus*, and *Ierusalem*, and throughout all the coasts of *Iuda*, and to the Gentiles, that they should repent, and turne to God, and do works worthie amendment of life. Let vs proue the second poynt by other places of Scripture, that is, that a *Pastor* must bee able to confute the *erroneous doctrine of false teachers*: of which we haue examples of the Prophets, and Apostles. First, we see in the first Booke of the Kings, that the Prophet *Elias* did shewe vnto *Achab*, and to the people of Israel, that the prophets of *Baal*, (which the ignoraunt people helde for true Prophets) were false Prophets, and he himselfe did conuince them of falshood, by that sacrifice which they had chosen to make knowne, which of them two (hee or they) were false Prophets. It came to passe, that by the praier of *Elias*, fire was cast downe from heauen, to consume his Sacrifice, and on the contrarie side, that of the false Prophets was not consumed, although they prayed to their god *Baal* to heare them, they were conuincd to be false prophets.

The prooff  
of the se-  
cond point.  
1. King. 18.

In the second place, we reade in *Ieremie*, *Icre. 14* that the Prophet *Ieremie* by the commaundement of God, did confute the prophesies



Chap 25

of the false Prophets, who affirmed that God would not punish *Ierusalem*, nether by the sworde, nor by famine. And hee affirmed the contrarie, that God would plague them by these two scourges, and that the false prophets themselves (who durst abuse the name of God, saying, that it was in his name that they shewed them, that warre and famine shoulde not come neare them) should also be consumed by the sworde, and by famine, with the people vnto whom they had prophesied. And in the 28. of the same Prophet, a certaine false prophet named *Hananiah*, shewing the people, that God had broken the yoke of *Nabuchadnezzar* king of *Babel*, and that the vessels which hee had taken out of the house of the Lord, should be brought backe againe: and for the confirmation of his saying, hauing taken the yoke from the Prophet *Ieremiahs* necke, and broken it before the Priests and people, he said, euen so shal the yoke of *Nabuchadnezzar* king of *Babel*, be broken from the necke of all nations within the space of two yeares. V When it is there set downe, that *Ieremiah* had the worde of the Lorde to the contrarie, who by Gods commaundement, put him backe, saying vnto him in the 15. verse of the same chapter: *Heare now Hananiah, the Lord hath not sent thee, but thou makest this people*

God trust in a lie : Beholde this yeare thou shalt  
 see. Wee reade likewise, howe that Ezechiel  
 did beate downe the false Prophets and  
 prophitesses, who seduced the people, decla-  
 ring vnto them peace in the name of the  
 Lord, then when hee was purposed to take  
 vengeance vppon them for their sinnes, say-  
 ing : *VVo vnto the foolish Prophets, that follow  
 their owne spirit, & haue seene nothing.* And in  
 the 18. ver. *VVo vnto the womē, that sow pillowes  
 vnder all armeholes :* that is, who maintain by  
 their false prophesies, men in vaine hope, pro-  
 mising vnto them peace and quiernesse, when  
 they do abound with al wickednes. And make  
 vyles vpon the head of euery one that standeth  
 up to hurt soules : that is, who fitte their vaine  
 predictions to all ages, and to all kind of peo-  
 ple, or else they that do deck them which go  
 towards them with certain vailes, or such like:  
 promising them to obtaine by these meanes,  
 any vision. The Prophet speaketh in such  
 manner, because the forcerers and diuiners, co-  
 uered with a vaile, the face of them vnto  
 whom they spake, and sowed pillowes vnder  
 their armeholes, giuing them to vnderstand,  
 that the euent of their answer shuld be more  
 certain. It is said also in the Acts, that *There a-  
 rose certain of the synagogue, which are called Li-  
 bertines, & Cirenians, & of Alexandria, and of  
 Cilicia, & of Asia, & disputed with Steuen.*



Act. 9.

But they were not able to resist the wisdom and the Spirit by the which he spake. And in the same booke we see, that Saint Paul confounded the Jewes and the Grecians, shewing that Iesus Christ was the sonne of God. We read also in the fifteenth of the *Acts*, that certaine false Prophets, (who taught, that *Except they were circumcised, they could not bee saved*) were confuted by Saint Paul and Barnabas, and other Apostles in *Antiochia*. In the eighteenth of the same booke, mention is made of a certain Jew named *Apollos*, an eloquent mā, & mighty in the Scriptures, who mightily confuted publikely, the Jewes with great vehemency, shewing by the Scriptures, that Iesus was the Christ. We may see many Epistles of Saint Paul, which are liuely applied to this effect.

2. Pet. 2. In Saint Peter we read, *There were false Prophets among the people, which priuily brought in damnable heresies, euen denying the Lord that hath bought them.* Also in the second Epistle Saint Iohn refuteth the doctrine of Antichrist, saying: *Many deceiners are entred into the world, which confesse not that Iesus Christ is come in the flesh. He that is such a one, is a deceiver, and an Antichrist.* Let vs come to the third and the last point, which is, to exhort the people to repentance and conuersion, reproving y<sup>e</sup> faults as necessitie shal require. We see in the prophesie of *Jeremie*, that God spake

2. Iohn. 7  
The proofe  
of the third.

in this manner by the mouth of the Prophet  
*Jeremie. I haue sent vnto you all my seruants*  
*the Prophets, rising vppe early, and sending*  
*the, saying, Returne now euerie man from his*  
*euill way, and amend your workes, and go not*  
*after other Gods to serue them, and yee shall*  
*dwell in the land which I haue giuen vn-*  
*to you, and to your fathers, but you would not*  
*incline your eare, nor obey mee. Also in Osea,*  
*God saith by his Prophet. O ye Priests, heare*  
*this, and hearken yee O house of Israell, and*  
*giue yee eare O house of the King: for iudge-*  
*ment is toward you: that is, the iudgement*  
*of GOD is prepared against you. And*  
*in the sixt Chapter it is saide, that God*  
*seeing the people of the Iewes not to a-*  
*mende by his punishment which hee had*  
*powred forth vpon them, he sayth, That his*  
*people in their affliction should seeke him di-*  
*ligently, saying, Come & let vs return to the*  
*Lord, for he hath spoiled, and he wil beale vs,*  
*he hath wounded vs, and he wil bind vs up.*  
*And in the fourteenth Chapter, O Israell,*  
*returne vnto the Lord thy God, for thou hast*  
*fallen by thine iniquitie. Take vnto you*  
*words, and turne vnto the Lord, and say vn-*

Jer. 44.

Osea. 5.

to

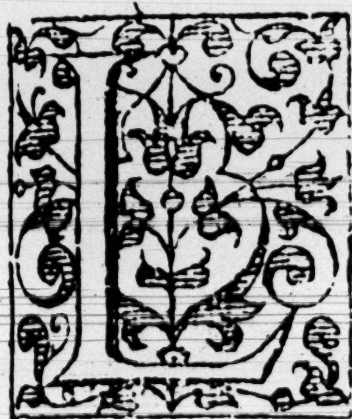


to him, Take away all iniquitie, and receiue vs graciously. And in Ioell. Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning, and rent your hearts and not your clothes, and turne vnto the Lord your God, for hee is gracious and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill. And in the third of *Matthew* it is fide, that *John Baptist* the forerunner of *Iesus Christ*, preached in the wilderness of *Iudea*, saying: Repent, for the kingdom of God is at hand. And in the sixt and seuenth verse. And they were baptized of him in *Iordane*, confessing their sinnes. And when he saw many of the *Pharisees* and *Sadduces* come to his baptism, he said vnto the, O generation of *Vipers*, who hath forewarned you to flie from the angell to come? bring forth therefore fruits woorthy of amendment of life, and thinke not to say with your selues, we haue *Abraham* to our father, &c. Wee might adde many other places of scripture vnto these, but because these are sufficient, we will go on forward.

CHAP.

## CHAP. II.

Of things that he must obserue, that will frame  
himselfe to be apt to teach.



Et vs nowe discourse of  
euerie poynt, and lette vs  
shewe what on the one  
side we must keepe, and  
on the other side, what we  
must auoyd. Let vs marke  
concerning the first point

(which is, that a *Pastor must*  
*be apt to teach*) that is, *Pastors* are not taken for  
popish Priestes, who cannot bee *Pastors*,  
beeing ignorant and insufficient, as ma-  
ny of them may bee made Priestes, al-  
though they knowe nothing, according to  
theyr Cannons, who say, that a man may  
be made a priest, if hee can sing Masse, and  
readewell their breuiarie. It is added more-  
ouer, that if they cannot reade, that the  
Pope may dispence with this vice of ig-  
noraunce, prouided alwayes that they  
can sing Masse: so that by this Cannon, the  
most

To be apt  
to teach,  
one must  
be filled  
with good  
knowledge.



most doltish ideot that may be found (who is more fit to be an horsekeeper, or to driue asses to the mill, may be receiued into the office of  $\psi$  ministrie. But *S. Paul*, requiring that a minister should be apt to teach: he meaneth that he must labour to enrich himselfe with all humane and liberall sciences: aboue all, with the knowledge of the holy scriptures, which may make him capable and very apt: for if he be not in some measure fit for this charge, as hee is vnworthie, so hee ought not to desire the same; and if hee desire it, he is not to bee admitted. And this wee doo affirme for two reasons. The first is, that if he that is ignorant, & a yong nouice in learning, be preferred to this function, he may become proude & head-strong, full of fantasies, making himself belecue that he is more th $\bar{e}$  sufficient, and being possessed of this imagination, hee will more labour for the charge, then desire it with all humilitie: he will not forget any perswasions to come vnto the same, thinking  $\psi$  if hee be preferred vnto it before others, it is sufficient, neuer regarding the principall. To this purpose sayth *Innocentius*, that *As soone as an ambitious man is preferred to any honour, he becommeth fierce & outragious: hee hath no care to do good, but to beare rule: hee presumeth that so much the more he is a good*

He that  
desireth  
the ministrie  
and is ignorant,  
ought not  
to be admitted,  
for many inconueni-  
ences that  
may grow  
thereby.

Innocent.  
de vit. hum.  
conditi.

man, as he seek himselfe the higher to be advanced: but vertue, and not the degree, maketh a good man: not the dignitie, but the honestie. A litle after speaking of these bad actions, he addeth, that such kinde of men, being exalted, doo disdain their former freendes, they make themselves ignorant of those whom they know: they do despise their ancient companions, they turne their back towards them: they stretch forth their neck, and make ostentation of their pride: they speake of nothing but of their greatnesse: they meditate vppon high matters: they cannot beare, to be subiect to any man: they goe about alwaies commaunding: to conclude, they become more and more bolde, proud, stout, troublesome, and importunate. And in regarde of the principall part of their dutie, which is to Preach the worde of God, being perswaded of themselves that they haue sufficient knowledge, they commonly speake that which cometh in their mind, without premeditation: or if they make any, it shall be very cold stufte: they speake in such an immodest sort, impudently & without zeale, and consequently without frutes: in such manner, that a man may see in them that which Quintilian saith. That vnlearned men speake more high, then those that haue knowledge



ledge and wisdom, and they which knowe nothing, make themselves ignorant of no kinde of learning.

The second reason is, that seeing they are drunken with their owne opinions and fond conceits, in the exercise of their charge, as well by their life, as by their doctrine, they will cause an infinit number of offences contrary to the honour of God, and the edification of the Church: and especially to the detriment of the soules of the poore faithfull Christians: For which such Pastors shall answer before God, seeing that they are appointed the Stewards and Guides over the

But if he that desireth the charge of the ministrie, be sufficiently furnished with those gifts which are requisit to this charge, beholding the good that cometh thereby, that his knowledge hath made him wise, aduised, and modest, according to the common prouerbe That ignorance maketh a man bolde, but knowledge stayed, and prudent: after hauing gotten a sound iudgement, by the knowledge and experience of those things which he hath learned, he taketh vpon him with good deliberation, the dignitie, and greatnesse of this charge: so that ordinarily it cometh to passe, that the more experience one hath, the more iudgement he hath, and conceit by the same: and being such an one, hee doth not intrude

himself, but rather his learning wil make him more feareful, euen to auoid this charge being offered vnto him. & in the end will cause him not to accept of y<sup>e</sup> same, vnlesse he be vrged, and cōstrained therunto. And by this we may discern insufficiencie from sufficiency: Insufficiencie, if a man wil thrust in himself violently: Sufficiencie, more in flying from it, being offered, then in seeking the same by vnlawfull meanes. These be those then, vnto, whom this office must bee giuen, and to others that demand the same, it must be denied. For those that fly from it, hauing taken the same by cōstraynt, it is incredible with what frute they discharge it, because y<sup>e</sup> in the accepting thereof, they shewed a manifest signe of their worthinesse. This is that which the good Father *Gregorie* did write, to a certaine man, who hauing accepted of this charge after many intreaties, and much vrging, he sent him word that he was lawfully come vnto it. Behold his owne words. *In your writings you saye, that you haue greatly desired rest, and by this you shew, that you are lawfully come to a Pastors charge: for as this function ought to bee denied to them, which earnestly seeke for the same, so it ought to be giue vnto them which auoideth it. Vnto this, accordeth the ciuil lawe of Leon and Anthemius Christian Emperors, which they made in the yeare 469. which speaketh after this maner.*

What good  
is to be ho.  
ped. or of  
the which  
are prefer-  
red to the  
Ministrie,  
being very  
sufficient.

That



*That a Bishop in our time maye bee chosen chaste, and humble, to the end, that in all places where he come, he may purifie al things by his integritie, that no minister be made for reward, but by prayers, that he be so far from Ambition, that being found, he may be constrained, and beeing prayed, hee goe backe: beeing againe inuited, and reintreated, hee still auoideth the charge: and let this onely necessitie in excusing himselfe, bee a sufficient choise: for hee is unworthy of this order, which is not instituted and ordeined by constraint.*

**The more**  
sufficient  
one is, the  
more surely  
he is drawn  
to this stu-  
dy, but be-  
ing called,  
he gues-  
ses the  
same with  
edification.

This is that which may be obserued in the greatest Seruants of God, who hauing not onely the knowledge of good letters, and sciences, after the custome of other men, but also, the vnderstanding of the holy scriptures, by the speciall reuelations of the holy Ghost: they haue so vnwillingly taken vppon them this charge, that when God woulde sende them, some haue excused themselues by their infirmitie: others beeing rauished with a kinde of admiration, they haue cryed out, that they were in fants, that is, vncapable, in euery respect of this charge: others haue gone further, that they haue altogether, auoy- ded it: when God would send *Moses* towards

*Pharaoh,*

Pharaoh, to deliuer his people out of Egypt, Exod. 3  
 hee excused himselfe by his infirmitie, say-  
 ing, *VVho am I, that I should go vnto Pha-  
 raoh?* And howe did God sollicite him by  
 promises, and by threatnings, so long that  
 hee was wearie, that hee sayde, that he could  
 not speake well, and that hee had an impe-  
 diment in his speech? What did Ieremie Iere. 1  
 when God commaunded him to go to the  
 king of Iuda, to declare his worde? he cried  
 out in this manner. *Ah, ah, Lord, beholde I  
 cannot speake, for I am a childe, &c.* And what  
 did the Prophet Ionas, when God gaue him  
 commaundement, to go and preach repen-  
 tance to that great Citie of *Ninuite*? In Ionas 1  
 steade of obeying God, hee did flie as a  
 rebell.

Let vs adde vnto this, that which Saint  
*Chrysostome* did, of whome it is written,  
 that when hee was to bee chosen Bishop,  
 hee fledde into the Wildernesse, and in his  
 flight, he sayde, that hee that was furnished  
 with all gifts necessarie for such a function,  
 shoulde bee set ouer the flocke of Christ:  
 but as for him, the weakenesse of his spi-  
 rit did beare him witnesse, that hee was  
 almost vnprofitable. Shewing by that, that  
 they that desire this charge, should consider  
 that which they do, and what their force and  
 abilitie is, and not to enterprise any thing be-



The worde  
of God be-  
ing handled  
by inlusti-  
cient men,  
is oftentimes  
laughed at.

fore the triall thereof. Afterward he saith two notable things: the first is, that if any come to accept of this calling, who is it (saith hee) but that will say, that great and wonderful things are committed to children to gouerne, and to such as haue spoyled and corrupted the flock of the Lord that sacred and holy things are made iests and matters of sport, & so become ridiculous: signifying by the same, that they that take vpon them this charge, hauing not sufficient gifts of the bodie, and of the minde for the execution thereof, it is as absurde a thing, as if the managing of a kingdome were committed to a child, & that which is worse it will fall out, that people being taught and guided by ignorant Pastors, in stead of being continually edified by them, especially by their Sermons, oftentimes by them they shall be offended. But behold a great mischief, & worde of God (of which none ought to speake, but with grauitie and reuerence, is exposed to laughter: for when the people heare an vnlearned Pastour, and him that is vnfit to diuide the worde, manie times they mock him, and laugh him to scorne, and in iesting at him, the worde of God also which is shewed by him, is sported at, and basely esteemed, by which they doo prouoke the wrath of the Lorde vppon themselues. The other is, that hee is scarcely able to giue a reason

reason of his saluation, or to retaine the same, giuing to vnderstand by that, that it is a fearfull miserie, that hee which should teach others, is so ignorant, that hee can not giue an account of his faith, if hee bee demaunded. Wherefore to auoyde such mischiefes, let him which desireth the ministrie, indeuour to frame himselfe for the discharge of his durie.

He must here also diligently take heede, To be apt that hee falleth not into an extremitie; as it to reach, & were altogether contrarie, which is not to to diuide the worde of God, hee must take heed that he heapeth not vp manie things without iudgement, which can not be vnderstood, and so he become obscure in speaking. He must here also diligently take heede, that hee falleth not into an extremitie; as it were altogether contrarie, which is not to be too learned (for a man can neuer learne sufficiently) but my meaning is not to heape vp manie things, and gather them one vpon another vndiscreetly, and without iudgement, in such sort, that hee cannot expresse them, when necessitie shall require: so that such which giue themselves so to studie, are commonly so confuse and intricate in their discourses, that the best learned can hardly vnderstande what they say. Therefore Saint Paul sayeth, *That a Minister must be apt to teach*: that is, besides his knowledge, hee must haue a dexteritie to expresse his minde, and to cause his hearers to vnderstande him. Hee that is deprived thereof, he must not once stirre to seeke this charge, although hee be well furnished with knowledge, but because it is a kind of hidde



1. Tusc.

1. de Orat.

and obscure learning, that it cannot wel serue for the vse of others, the Apostle would correct this vice by a finesse of teaching of him that desireth to preach the worde. The Romans haue obserued this fault amongst their Orators, as *Cicero* sheweth, saying, that it may so come to passe, that some may haue a good conceit in matters, but they cannot speak ap-  
 lie, and with a grace, that which they haue conceiued. This may be said also of thē, of whom  
 mentiō is made, 1. *de Orat.* where he saith, that there be some such stammerers and stutters with their tong, & which haue so bad a pronūciation, & haue such an ill fauored kinde of iecture, with their cōutenāce & body, that although they haue art & vnderstāding, yet they are not worthy to be nūbred amongst learned mē: but there be others which are so wel adorned with ꝑ gifts of nature, that one wold think they were not borne after the maner of other men, but they seeme to come frō some diuine race, because they are endued with such rare and heauēly graces, & do perform with such a singular dexteritie of spirit, whatsoeuer they take in hād. It is true, these be not ꝑtort of who we chiefly speak. For they that are hindered by their tong, or by their voice, or by som vndecent iecture of ꝑ body, to which they are so accustomed ꝑ they cānot leaue it, they thēselues may be iudges, whether it be a good or a bad

thing

thing to take vpon the this charge. But those  
of who we intreat be such, namely who haue  
furnisht theselues with knowledge, who haue  
their tong at cōmandement, a voice strong  
enough, & intelligible, & pleasant to y<sup>e</sup> hearers,  
and the behavior of the body proportionable,  
but they are intangled in their matter, that as  
one fallen into a laborinth, they knowe not  
which way they came in, nor how to get out:  
they are also so obscure in making their lear-  
ning known, y<sup>e</sup> whē one hath hard the with di-  
ligent attentio of the mind a long time, yet he  
can remēber nothing, or very litle, of y<sup>e</sup> which  
they said. If such mē write, their writings oftē-  
times are euē darknes it self, of which nothing  
can be seene: they be riddles, which to dissolue  
we had need of an *Oedipus*, to gesse at y<sup>e</sup> which  
they would say: for they be euen as torters to  
tortēt, not only y<sup>e</sup> minds of the simple, but of  
those which haue good wits, although not suf-  
ficiently cōfirmed with knowledge, to be able  
iudge exactly of their writings. For it com-  
meth to passe oftentimes, that many giuing  
theselues to a diligent reading of them (thin-  
king to find great matters) they do so impoly  
theselues to y<sup>e</sup> finding out therof, y<sup>e</sup> they loose  
the greatest part of their time, which they ought  
to spend about things more profitable for edi-  
fication, others loose their labor altogether: I  
meane such as haue miserably cōsumed their



The preacher must  
uoid ob-  
scuritie, as  
much as  
he can.

To haue a  
dexteritie  
in prea-  
ching, hee  
must be ta-  
ken, that  
many words  
be not vsed  
without se-  
licitie.

good houres, which should haue bin spent a-  
bout other things, and by that meanes do no-  
thing profit the cōmon-wealth, or lesse then  
nothing. They learne as those of whō *Cicero*  
speaketh, who are so addicted to their studies,  
that they neuer bring any thing to light for  
the benefit of their country. Wherefore let  
the preacher auoid as much as possibly he ca-  
this obscurity, which is so far frō profiting ma-  
ny, y<sup>e</sup> it hinders him much in his study, and so  
cōsequently, greatly hurt the church of God,  
when such are appointed to be gouernors of  
the same: and he shal consider, y<sup>e</sup> flying this ob-  
scuritie more diligently (which others do so  
much affect) y<sup>e</sup> he shal apply himselfe with all  
his force to a kind of facilitie, in expressing y<sup>e</sup>  
which he teacheth, as well by writing, as by  
liuely voice: & this facility shal bring as much  
profite and fruit, as difficulty of dehuery doth  
bring hurt, as we see plainely in those *Pastors*  
which vse the same, & who haue easily gotten  
such an habit therein, y<sup>e</sup> they do seruice in fit  
time and place. We may also obserue here an  
other fault, vnto which many that speak pub-  
likely are subiect, who hauing naturally an  
aptnes and swiftnesse in speaking, which they  
haue attained by study & labor, y<sup>e</sup> when they  
speak or discourse, it seemeth like a flood that  
rūneth swiftly, but they are matters of light  
importāce, & for the most part altogether vn-  
profitable. It is true, y<sup>e</sup> ther be some that speak

very aptly, according to the diuers natures of men, who are as greatly to be cōmended, seeing that they preach with fruit & profit, as others which do no good, are to bee blamed. And as those which haue a celerity in preaching with profit, are more to be admired (because they are peculiar graces in them) that they cannot be propounded as examples to imitate: so also we ought to auoid the vice of them, who hauing a volubility of tongue, do more feed the people with words & voice, thē with matter. This is (saith an ancient doctor) a great fault: the volubility of the tongue, whē by the same great admiration is procured amongst the simple: but why is it a great fault: principally for two reasons: the first is, that the people, who for y<sup>e</sup> most part are sottish & ignorant, conceiue so great an opinion of such preachers, that they make account of others which are indued with farre greater graces. And those kind of preachers doo more often delight their hearers then instruct them: and euen as those men that are accustomed to grosse meates, loue them better then those that are more delicate, so they that are vsed to such preachers, because they wāt learning & iudgement to iudge of the sufficiēcie of others, they do rashly prefer the worse before the better. It is said in a common prouerb, & it is a very true thing. *The people approve that which they loue.* This is that which Cicero ob-

The volubility of the tongue, is a great fault when it is abused.

Cic. 1. de Nat. Deor.



that the most part of men account that well done only, that doth come from him whom they like of, & as touching him, they are wont to approue y<sup>e</sup> which one saith of the Pithagorians, who whē they affirmed any thing in disputation, being demanded wherfore it was so, they wer accustomed to say, that *Their master Pythagoras said so*, whose authoritie was not to be gain said. The other reasō wh y we say y<sup>e</sup> the volibilitie of the tongue is a great fault, is in regard of y<sup>e</sup> Pastor, who being accustomed a long time to this swiftnes of speech, it falleth out many times, that he becōmeth slothfull in his study, for trusing too much to his gift in speaking; he cannot otherwise choose but he must needs fall into, & harden himselfe in this vice. Moreouer, this second mischiefe ariseth hereof, that as euery man is more subiect to the loue of himself, then to any other vice, it may come to passe y<sup>e</sup> such preachers thinking wel of themselves by the opinion of the multitude, may admire themselves too much, and may be idolaters of theselues. Which shall be an occasiō, that such men suffering theselues to bee carried away with these vanities, they may despise others whom they think inferior to the, & may pursue with a kind of ieaousie, those that excel them in gifts: & finally, they may cōmit many other faults, not be seeming their calling, & all to maintaine that credite,

that

that they are perswaded is cōceiued of them, loving better to be accounted learned mē by opinion, then to loose their vaine reputation. Lette a preacher who hath this gift, labour as much as he can to be free frō this kind of volubilitie in speaking (not but that it is the gift of God being vsed well, but when it is diuers waies abused) that is, that he endeuor to auoyd the abuse, and follow the true vse thereof in this sort, that is, in tempering the same with daily study, in graue and serious things, to the end, that beeing indued with this facilitie in speaking, and with the knowledge of great and profitable things, he may in vitering the same with a kinde of dexteritie, bring more profite and instruction to the church of God.

CHAP. III.

*Vnto what things he must apply himselfe, that desireth the ministrie, for to get an aptnesse in teaching, which is required in a minister by S. Paul.*



Owe lette vs come vnto those things vnto which the Preacher ought most of al to apply himselfe, to become fit for his charge, which is, that he get a firm and sound knowledge of graue & serious matters, especially of <sup>the</sup> holy scriptures, & that he layeth so strong a foundation



dation in the same, that hee neuer expound them, but with profitable edification. To attain vnto this profoundnes, we think y<sup>e</sup> before al things, it is expedient to haue a competent vnderstanding in the principal languages: y<sup>e</sup> is, Hebrew, Greek, & Latine: for seeing y<sup>e</sup> these three tongues be as it were the bark and the shell, in which the iuice & marrow of true dignity (as of the most part of other good sciences) be inwrapped & inclosed, they that desire to haue any dexterity & experience in the word of God, ought not of them to be ignorant. And although we haue almost all those things which are written in those tongues, translated into a language which is verie familiar vnto vs, yet it is necessary y<sup>e</sup> we our selues haue the vnderstanding of those tongues, wherein they were written: y<sup>e</sup> reason is, that finding an infinit nūber of diuersities & contradictions not to be reconciled (as an ancient doctor calleth the) in the expositions of interpreters, it is to be feared, y<sup>e</sup> if we stay vpon them, without wel weighing them, y<sup>e</sup> many times we may be deceiued. So that it is the surest way, that wee our selues haue y<sup>e</sup> knowledge of the (at least in some measure) that wee may aduisedly cōsider the diuers expositions, as wel of the one as of the other, and confer them with iudgemēt & discretion, with the pure text of every language, that we may the better iudge

of

of the good or bad translation, & more easily find out the truth. To speak particularly and summarily of euery one of them, we wil speak first touching the Latin tongue, that nothing is more profitable then the same, and that for an infinite company of reasons: especially for this, that it hath bin in vse in all ages (& is yet at this day) as y<sup>e</sup> domesticall & mother tongue of al nations, so that they that are ignorant of the same, must needs be deprived of y<sup>e</sup> knowledge of the most parte of those things which are written in it. As concerning the Greeke and Hebrew tog, although many do not giue themselues to the study of the, as they do to the Latin, & some other that make no reckoning therof (not knowing it may bee, what value they are of) yet neuerthelesse they be of marvellous vse. The Hebrew tongue is aboue all, necessary for the vnderstanding of the old testament, principally, because it was first written in that language: and the Greeke is no lesse necessary, specially for the Newe, because it was written in that. But wee may here note diligently two points touching these two tongues, that as each of these tongues haue their diuers properties, so we must diligently obserue the, if that we will haue the true and right vse of them. The Greek tong hath this property, that it is so fruitfull and plentifull, this it signifieth one and the selfe same thing by many wordes, the which (besides many



other significations which the same words may haue, according to the diuersitie of places and matters, which do occurre heere and there) signifie also one thing, & in this respect great heed must be taken hereof, that we do not misconceiue in searching the vnderstanding of euerie place. As touching y<sup>e</sup> Hebrew tongue, seeing that it hath a propertie quite contrarie to the Greeke (because it hath verie fewe words, but vnder the most parte of them, it comprehends many & diuers things) wee must consider, that if we take in hand to expound some places of scripture, we must not content our selues with one or two significations of euery word, but that we do diligently marke the pluralitie of the significations of each word, according to the occurrences of matters: to the ende that wee may carrie away the most proper signification of the place, as neere as may be: so that he that can obserue this, and practise it, he may be maruailously eased in the exposition of the scripture: but contrariwise, he that satisfieth himself with a simple and bad signification of the greatest part of words, without considering the varietie of euerie subiect, it is certaine, that although some one may attaine vnto a great knowledge in these tongues, yet he may be deceiued (as many are deceiued, & do deceiue theselues comonly in going no further)

that

that those that haue only a mean knowledge in them, doo obserue with iudgement this diuersitie, as often as they search out the vnderstanding of any place. The second point is, that it is not sufficient for a Preacher to attain vnto the vnderstanding of those tongues and to obserue this diuersitie: but also after that he hath found out a proper signification, he must study with dexterity to expound the same, with profit & edification to the people. For if he want this dexteritie, it is certaine, that the knowledge which he hath gotten in the languages, is much lesse profitable, (as it may be seene in many, which are destitute therof, although otherwise they haue experience in the tongues) and for this cause, not onely the simple people, but also those that haue more profited, are much more moued and edified with such kinde of teaching, then with the barren and ruder manner, as commō experience sheweth. And in truth, euen as it is not sufficient to say, and to shewe, that such a meate is good, or some other thing is very profitable, if order bee not taken for the enioying of the same: so it is not enough for the Preacher (who is to instruct a congregation compounded of duers sorts of men) to tell simply meaning of some place: but besides, he must know how to set forth the same, and as it were to apparell it with necessarie ornament,



ments, that the people may the better finde it out, and be better edified, which alone with the glorie of God, hee must propose before him. Wherefore to conclude this first point, the Preacher must studie with all diligence for this, to attaine vnto his soundnesse of doctrine, aboue all, in reading the holy scripture without ceasing, meditating in the same vppon all occasions, pondering the same day and night, if possibly he can, propounding before his eyes that notable saying of the Fathers, *That cursed is the negligence of them who doo not employ themselves night and day to gather the oracles of the spirits of God.* For that is the true and onely meanes with earnest calling vpon the name of God, to come by the same.

Secondly, to get his soundnesse of knowledge, euery one must vnderstand, y the more he learneth, the more hee shall perceiue his owne ignorance, and so his ignorance shall make him humble, and consequently better disposed to learne, to the end that by his humilitie, and knowledge of his owne weakness, hee may banish pride, and conceit of himselfe, which doo hinder many from comming to a perfect vnderstanding. This is that iust complaint of Seneca, saying: *That many had euen come vnto true knowledge, if by pride they had not imagined, they had attained*

*the same already.* For verily, as pride is a great, obstacle and impediment to the getting of the treasure of knowledge, so humilitie is the ready way which leadeth many vnto the same. *Learn* (saith an auncient Doctor) *of all, diligently, that which thou knowest not, for humilitie will make that common vnto them, which is proper vnto euery one: Thou shalt bee wiser then all, if thou wilt learne of all: They that receiue of all, are more rich then all.* Vnto which wee maye very well adde this sentence of Saint *Austin* vnto *Hierome*, *That to learne things necessarie, no age ought to seeme too late, and although it be more homely for olde men to teach, then to learne, yet neuerthelesse, it is more conuenient to learne then to be ignorant.*

Aug. Jib. 3  
didasc.

Aug. christ.  
ad Hiero.

The pre-  
cher to get  
soud know-  
ledge must  
exercise his  
memorie.

Thirdly, let vs obserue, that to get this soundnesse of knowledge, heere is nothing of such force and vertue, then diligently to exercise the memory in learning, and faithfully retaining manye graue sayings and sentences, drawne out of the best authours that may be founde, and especially out of the word of God. But my meaning is, that euery one shuld haue a good & true vnderstanding of y<sup>e</sup> things the which he will commit to memory, for if one learneth y<sup>e</sup> which he doth not vnderstand, behold three incoueniencies y<sup>e</sup> ariseth therby, The first is, y<sup>e</sup> he spendeth a long time in learning them;



them: the second, that after he hath learned them as it were by force, and constraint, hee forget them easily againe. The third, beeing in the memory, they doo more harme then good, because that the places in the same memorie, which are possessed with such things, cannot be filled with other more profitable knowledge.

We knowe  
onely  
that which  
we keepe in  
memorie.

But the greatest hinderance that it causeth, is, that it hurteth the iudgemēt in performing her duties, which is to approoue, or disallow of those things which be in the memory, or of those things which we reade. For to iudge well of any thing, it must bee first well vnderstood: if our memorie be stuffed with those things which we vnderstand not, our iudgement shall remaine idle and vnprofitable. But on the contrary side, if the vessells of our memorie be filled with those things, it is incredible to be spoken, what frute and commoditie groweth thereby. We say commonly, that we onely knowe that which we keepe in memory, which indeede is very true, because that to iudge wel of knowledge, we must not accōt that to be knowledge, but that which we haue learned in the reading of graue and serious matters, in most approued authors. For althogh men according to their wit, do deuise an infinit number of good & excellēt things, yet they must be praised for knowledge, by

others:

others, and indeed they be not many times of any account, but to be suspected, both of our selues, and others. Moreover, there are some that alledge other reasons of the selues, which they may oppose to ours, which is the cause that ours are not currant with the, whether we dispute with them, or whether we labor to instruct them in any thing. Furthermore, if we speak any thing of our selues, which is sound and forcecible, y<sup>e</sup> is commonly reckoned feeble, wlesse it be fortified and maintained by the reasons of other men, which peradventure we haue read, or vnderstood, by our selues. But whē we can alledge y<sup>e</sup> which others haue left in writing, without doubt, that is of much more weight and force, and which wil make vs take more stomacke in defending that which wee do affirme, and that is properly called knowledge. Howe much the memorie auaieth in this point, it is almost impossible to be spokē. Amongst many other profits which it brings, this is one, that it is a good helpe to frame the iudgment. For seeing that it is so, that y<sup>e</sup> iudgment is framed more by reading and keeping many good things, it foloweth, that so much the more as one keepeth them in his memorie, by so much the more he may haue a riper iudgement. In such sort that in any matter of great importance whatsoeuer, if that he will aduise, deliberate, discerne, consult, &c. olae he

Memorie is  
a helpe to  
frame the  
iudgement



What properly  
memorie is.

It is a hard  
thing to be  
a preacher  
without  
memorie.

may the better and more surely do it by the remembrance of things past, which haue bin scene heard, or read, and kept by him some other time, the to stay himself vpon reasons deuised in his own braine. But let vs well vnderstand that which wee call memorie, not a remembrance for a few hours, or for a few daies, which may be perceiued in many, who hauing heard, or read something, do remeber it a day, or two daies, or a yeare more or lesse, but after it vanisheth away. But memorie is a remembrance of things which we haue heard, or read, or meditated vpon a long time, & which are so fixt & imprinted in the same, that they haue take vpon their lodging where they mind to dwell a long time, as it were in a chest, out of which wee may take, as need shall require, many lessons, & instructions, as often, and as much as we will. This memorie is so necessarie for a Preacher, that if he be destitute thereof, he cannot execute his charge, but with very great difficulties, because that as soon as he hath learned any thing to recite vnto y people or to serue him for some other vse, if he forget it a little after, he must alwaies begin againe, and so hardly come to any great knowledge. Cicero in his I. booke de Orat. speaking of an Orator, saith one notable thing, that is to say, *Memorie is the treasure-house of all things, which if she keep not as a good garde, all that which we haue read, lerned, deuised, imagined, inuented,*

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(vnderstanding al things which shuld be in orators, which shuld be most excellent) *shuld by & by perisb.* We may very well say the same of a preacher, who after that he hath long sweat at his studie, and exercised in his charge manie yeares, if he hath a slipperie memorie, it is certaine that he cā do no more good: for if it shal happen for him to speake publikely, or priuately, or oftentimes to answer vnto questiōs, when his aduise or counsell is asked, or to bee made acquainted with matters of weight of great men, or to bee demanded the text of scripture, if he cā not alledge the same to serue his turne, many inconueniences may follow therof. And if at any time one be constrained vpon a necessitie to recite something in hast, he shal speake so obscurely, that the hearers shal not vnderstand him to what end he speaketh: & it may so fall out, y<sup>e</sup> he shal not vnderstand himselfe, because he hath learned those things, as it were perforce, hauing no leisure to meditate vpon thē, & to digest thē, & althogh at home peraduenture he hath meditated vpon thē, neuerthelesse, because y<sup>e</sup> oftentimes he is constrained to trauell hither & thither, & that he hath not his books at cōmand, y<sup>e</sup> surest way is to haue them fast lockt in the memorie, because whē they are caried there, as it were in a beske, as well in the high way, as in the houle, as well by night as by day, they may be beatē,  
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Hee that  
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chewed and considered vpon, and by cōtinu-  
all meditations, those things may be ripened,  
or seasoned, which shalbe found too rawe. By  
this then, an incredible profit groweth to the  
preacher, that amongst many other things, he  
may expound the word of God soundly, and  
plainly, according to  $\text{h}$  capacitie of euery one:  
for hauing in the treasure of his memorie, ma-  
nie graue things, it is an easie matter for him  
to choose those which hee shall perceiue, by  
the ballance of his iudgment, to be profitable  
and fit for the instruction of euery one. This  
then, is to be reckoned one of the greatest and  
most soueraigne gifts of God that may be: for  
seeing  $\text{h}$  in the church of God, there be of all  
sorts of men, both subtil & grosse, & simple,  
others of some meane conceit: others of verie  
litle reach: the greatest dexteritie of spirit that  
can be in a preacher, is so to apply himselfe to  
euery ones capacitie, as that they may be in-  
structed. And moreouer, the more that a prea-  
cher can frame himself to be familiar & plaine  
to euery one, the more fitte he is to discharge  
that function: and which is more, he shall bee  
esteemed the more learned. Although many  
be of a cōtrarie iudgment, who do not esteeme  
knowledge according to facilitie, but rather  
by I knowe not what reports of some, who  
esteeme many to be learned men, which haue  
only the knowledge of some nūbers, who ne-

uer he'le

uerthelesse, are reckoned men of vnderstanding, by opinion, rather then by truth, and by those which are not fit and allowed iudges in these things. One of the greatest Philosophers, who speaking of such kind of men, hath used a most notable similitude, that as the common people in Magicall arts, do maruell at those things whereof they vnderstand not the reason, by which the forcerers do many absurd things, so many, saith hee, wonders at that stile, or phrase of speaking, of which they haue no vnderstanding. And in truth, what man of iudgement wil account him a learned man, who is so obscure in his discourse, that he may be iustly carped at? And those also, which do think to cauil, shall not know well themselves with what they should find fault: who I say, will account the for learned men, seeing y they are learned only for themselves? These bee they of whom it is said in a common pro- uerbe, that their sciences are hidden Muses, but such as are of no account, because that such men hauing some good gifts of God, nevertheless, if others cannot be the better for them, they cannot be properly esteemed for the greatest learned men because that knowledge is not to be counted knowledge, when a man keepes it to himselfe alone, and cannot impart it to others. But when a mā hath knowledge, which doth many good, and that he can

A very apt  
similitude.



easily communicate the same, he is fitly to be termed a learned man. And it is very well said by an heathen Poet, that it is nothing to know any thing for it self, vnlesse another knoweth that which thou knowest, as though he wold say, that otherwise it is not to be esteemed for knowledge. But seeing that the marke and principall end of all knowledge, is to instruct and to edifie, it followeth that the more a man in vttering his knowledge, doth teach and benefit others, the more learned he is, and ought so to be accounted. Wherefore let vs conclude this point, that a Preacher should not onely endeavour, to stirre vp his minde and polish his tongue, with faire words, gentle, and delectable, but also, and principally, fill his breast with the knowledge of many good and profitable things. For if there be nothing but a filed, and polished tongue, to vtter many wordes, although they bee well placed, they doo not much profit. For euen as the spirit of a man, eyther he that readeth, or he that hearkeneth to another that speaketh, is not much mooued by words filed one within another, if no matter of substance be mingled therewith, so the spirit of a man cannot much be mooued by a floud of vnprofitable words in which no matter of importaunce is contained. In such sort, that *Cicero* hath very well said, that it is a meere folly to speak with pro-

The more  
plainly a  
man writes  
or speakes,  
the more  
learned is  
he to be ac-  
counted.

er. prietie and ornaments without sententious  
d by words, and to speake sententiously without  
any order and disposition of words, it is childish.  
that Finally, let vs adde, that a preacher being suf-  
fay, ficiently furnished both with words & know-  
d for edge, of many good things, he shal attain vn-  
e and an easie kind of teaching, & hauing attai-  
trud ed by same, he shal discharge his calling with  
a m great profite, as euerie one may easily per-  
n and ce by his praying, in which he shall see this  
e and facilitie so much wished for, & so comended,  
let v nothing more, in regarde of those infinite  
noul commodities that it bringeth, as well to the  
inde teacher, as to the hearers. *S. Austen* saith in a  
gen tain place, that a preacher ought to labor  
lly, bee heard with vnderstanding, willingly,  
man d obediently. By which a man may ob-  
e no ue three principall commodities which do  
o vter proccede from this facilitie: the first is, that  
laced the preacher which is endued therewith, is ea-  
as th to bee vnderstood: the second, that being  
or he vnderstood, men taketh pleasure to come to  
eth, i are, to learne, and profite: the third, that  
withi obedience is willingly giuen vnto his word,  
ngles when the people do correct their euill life,  
much wing vp from faith to faith, and in all  
vords mistian vertues, which is in sum, the grea-  
onte t good and contentation which a preacher  
y we attaine vnto, in the administration of his  
h pro charge.

The more  
plaine a  
preacher is,  
the more  
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## CHAP. IIII.

*What is to be obserued in making of sermons.*

The maner  
of prea-  
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tie of opini-  
ons therin.



It is time to come to the method and order to be obserued in preaching which is one of the greatest difficulties in the discharge of the ministry: we do affirme plainly, that it is one of the greatest difficulties, because there is not yet agreed vpon: one setteth downe one way, others another way, in such sort, that as many men as there be, so many opinions: as euery one hath his opinion by himselfe, so according to the same, euery one, at least, if his mind be stirred vp, doth deuise a new fashion. Others feeling their owne weaknes, doo looke better to go about to accustome themselves to follow others which they fancie best. Nevertheless, we must confesse, that they are all profitable, for seeing y<sup>e</sup> God useth diuers instruments for the edification of the church, we must acknowledge, that all that which y<sup>e</sup> preachers haue, they be the gifts of God: & consequently, that skill with which they help themselves to preach the word, being a part of the graces of God, & with this skill, their purpose

and intention is, to aduaunce his glorie: wee ought I say, to acknowledge that the method of euerie one is profitable, and charitie teacheth vs so to iudge. But wee our selues do confesse, that although that which we mind to propose, seemeth better thē many others, yet for modestie sake and humilitie, wee are contēt to set it after al others. But seeing that God doth distribute his graces more abundantly to some then vnto other some, & that it is lawfull for euerie man according to the measure of the graces of God bestowed vpon him, to speake freely of which he thinketh to be most expedient, & the best way to edifie: so we may also set down our iudgemēt in this point. Neuerthelesse, we may boldly say, that the method which wee propose, is not to be discommended, because we know by experience, that the practise therof, hath done very much good. For hauing preached some small time in 11. or 12. churches, in many of which, some learned men were present, which were greatly edified, & principally in those churches which were in three or foure vniuersities, in which were many doctores, and a great number of students in diuinitie, verie well learned, who with many others, perceiuing how profitable it was, desired to haue it, and to bee made acquainted with the practise: some haue craued it at our hands, and others

Euerie one must esteeme his owne preacher.

haue



The preacher must  
not haue a  
vaine conceit of himselfe.

haue very importunately intreated vs to sette it foorth in Print. And seeing that our purpose is to prepare to the Ministrie, those which are desirous of this treatise, (and that it is necessarie aboue all things, to bee well furnished to preach, which is the principall parte of this charge) by this occasion, wee haue obeyed vnto theyr lawfull requests, more by constraint then willingly, protesting before God, and in our owne conscience, that in this, we haue no other regard, then of the glorie of God, and the edification of the Church: as wee doo assure our selues by the issue of this our enterprise, that the one and the other, shall bee greatly furthered. And this we doo cheefely set down, that euerie one may see that wee are not singular in our owne opinion, which we haue placed afterwarde, for a long time, knowing wel, y there is nothing that so tormēteth the mind of the ambitious man, nothing which is more hard to keepe, nothing which more hindreth the way to vertue, and in summe, nothing is more pestiferous and contagious in any man, then this is, and especially in him that desireth our charge. And I will adde this also to the reasons before alleaged, for what cause wee haue written this method: that is, hauing layde the foundation thereof, vppon the Sermons of many great preachers,

preachers, whom we haue heard in many places, being very diligent in hearing them, and after meditating vppon their Sermons, haue brought the into writing (by which we greatly exercised our memory) & I say, many students were pricked forward by this our recitall, to hearken more attentiuely vnto the preaching & lessons, the they did ordinarily before, and tooke great paines to remember them, promising theselues, that they profited more by this means in one yeare: especially hearing alwaies learned men, the they had done before in sixe yeares by their priuate studies. And considering & it is a shameful thing, & full of reproch, that those that haue so long frequented the vniuersities & places of study, should so negligently suffer such opportunities to passe ouer, which afterward they could by no meanes recouer, & that they would hereafter be more diligent, if it shuld please God to offer vnto the the meanes to enioy & like blessings: and as for those that haue not as yet bin at those schooles, when they shuld be preferred thither, they do aduise them diligently to regard this way of profiting, which is thoght most conuenient. Before wee come to sette downe our method, wee giue counsaile, that to follow and obserue the same profitably, it is necessarie that wee should bee furnished with those parts which are requisite and expedient for the same: that is, with knowledge  
and



and learning, in great quantitie and abundance. For otherwise we shal loose our labor, and shall not attaine vnto it, no more then a man can build without matter: & in truth, he doth fowly deceiue himself, that indeuoureth to imitate one that is singular, if hee bee not endued with those gifts, by which the other excelleth. Wherefore euerie one must follow the counsaile of *Horace*. *Euerie one must looke what his shoulders can beare, and what they cannot beare:* that is, what abilitie and force is in vs, and according to the same, to dispose of our selues the best way that possibly wee may. Neuerthelesse, wee may assure our selues, that whosoever shall but in some measure, exercise himselfe in the scripture, hee may procure sufficient knowledge to serue his turne, if will he take paine, because that is not inwrapped with many difficulties our subtilties, neyther doth consist of many hard precepts to obserue, but it hath many easie poynes, as all they that vse to read them, may finde out by experience. Howe profitable it is, wee will say nothing: but we will leaue it to the iudgement of others.

In preaching the word of God, euery one must do as he is able.

A profitable and easie method of preaching, which consisteth in fixe points.

First of al, we must wel consider & meditate vpon y<sup>e</sup> text which we purpose to expound, to the end, that by a diligēt & deep meditation, we may haue a perfect vnderstanding there-  
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of, and by the eye of our iudgement we may perceiue all the doctrine which maye fitly be gathered out of the same, from the beginning to the end.

For the second point, we must draw out the beginning, from the matter of the text it selfe.

Thirdly, it must be diuided into partes, that is, such notes must bee taken out of the text, which doth naturally arise out thereof: sometime two, sometime three, or fower, according to the matter which we handle.

Fourthly, we must expound in order euery doctrine, the which the Preacher must enrich with diuers amplifications, neither too long, nor too short, but as profitably and fitly as he can, with similitudes.

Fifthly, he must vse examples, sometime more, sometime lesse, as the Preacher shall iudge most expedient: sometimes also, it shall not be from the matter to vse inductions, the better to mooue the hearers.

Sixtly, to make the conclusion, it is best to make a short abridgement and summarie, of that which he hath handled.

But because as *Gregorie Nazianzine* saith, that in a multitude compounded and mingled of all sorts of men of all ages, of diuers humors and complexions, it is hard to inuent a method of Preaching, which should be so ac-

ceptable  
It is impossible to vse a method of preaching to satisfy all the

ceptable



ceptable to all, that euery one should be satisfied, and content: and besides he addeth, that as it is hard to tune all the strings of a Lute, or Sitterne, when one is but touched, so euery man may thinke, that this methode cannot please all, as in truth wee haue not sette it downe to that effect, but to leaue it to euery mans iudgement. Wherefore wee will expounde more at large, all that which we haue briefly said. First of all, whereas we say, that we ought o haue a good vnderstanding of the text, we might alledge infinite reasons wherfore  $\text{t}$  is necessarie: but because euery one maye conceiue many which wee cannot recite, therefore we leaue them to euery mans consideration: saying onely in one word, that if any one shall be so vnwise and rash, to take vpon him to expound a text which he doth not well vnderstand, he must needs fall into an infinite company of absurdities, and inconueniences.

Secondly, where as we say, that the beginning must bee drawne from the text it selfe, which we well vnderstand, that must be done as well for the ease of the preacher, as for him that heareth. Concerning the ease of the Preacher, it is great in many respects, if hee knoweth and can doo it aptly: but if hee cannot conueniently doo it, it shall not bee lesse hard vnto him,  $\text{thē}$  vnto them which are accustomed

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accustomed to draw it where they can: where some begin sometimes with a place of scripture, as it seemeth most fit for their matter, others by a repetition, sometimes tedious and vnprofitable, of those things which they haue spoken before. Others which reade Commentaries, begin with that which they finde there: wherby it may come to passe, & oftentimes it doth, that many trusting altogether to them, many times they teach those things which they doo not vnderstand themselves: wherof ariseth many incōueniences, especially these two: that is, they are hardly to bee vnderstood of theyr hearers: and the other is, that in regarde they haue committed those things to memorie, which they vnderstand not, they doo quicklie forget them againe. There is also a third euill: that those that are accustomed to learne without booke, not onely the beginning of theyr sermon, but also the most part of the rest, they shall verie hardly afterward make them themselves, and with great difficultie become good preachers. Briefly, the beginning is so hard a thing, that it is saide in a common Prouerbe, that he that hath well begunne any worke, hath halfe brought it to passe. This is spoken of any worke whatsoeuer, but by a better reason wee may saye so of our Preaching: For in truth, euery one knoweth by experience, that  
those



those that haue the dexteritie of beginning wel, afterwards without much difficultie, they may proceede: As it is easie to builde a house when the foundation is well laid. He then that can keepe our method, may auide all these inconueniences. For first drawing his beginning from his text, which he well vnderstandeth, he shall hardly speake any thing, which shall not be vnderstood.

Secondly, if he hath meditated, or deuised any thing, as he must continually do, the better to vnderstand that which hee would expound, by this meanes I say, he shall remember all, as naturally we keepe better those things which we deuise, then those which we read, or learne of others.

Thirdly, hee shall more plainly be vnderstood of the hearers, and consequently, hee shall Preache with much more edification.

Furthermore, for the ease of the preacher, it shall be great in two respects. First, in that he makes the beginning himselfe, the which he draweth from the matter, which he doth very well vnderstand: he cannot be so obscure to his hearers, as if he drew it out of the booke of other men, or rehearsing their sermons altogether (as many doo) for although euery one may haue a priuate skill of himselfe, or some naturall inclinacion, so euery one according

according to the conceit, may lay the foundation of their sermons, and by the same reason, others which will recite other mens workes, not hauing the same spirite, they cannot rehearse them with such vnderstanding and edification, as the authors thereof. Secondly, there is no doubt, but that the hearer doth vnderstand much better, that which the preacher vnderstandeth himself when he entreth into his matter. And verily this is a thing which the preacher must diligently obserue, that in the beginning, hee speaketh nothing but firme and sound things, because that the hearer hearing those things in his enteraunce to his discourse, maye bee the more attentiuely to heare the other partes, that followe. Contrariwise, if the Preacher beginneth with a repetition of things going before, or else doo spend more time in those things which are not material, the hearers which haue good eares, hearing that in the beginning, & finding nothing woorthie the marking, they become tolde and wearie to heare the rest of the sermon. It is true, that necessarie vrging a man, he may well vse sometime a repetition in the beginning of his sermon, and sometime in the midst: but that which may be done of necessity, must not be done of custome.

Thirdly, concerning the diuision of the text, gathering those doctrines which are

The beginning of the sermon, must be sounde matter.



comprised therein, wee must note, that if a-  
ny will describe the beautie of some vertue  
or the filthinesse of a vice, or in summe  
the great profite of some lessons: it is ve-  
rie good to produce many reasons, and to  
sette the feeblest first, and then those that  
are more forcible: and consequently, o-  
thers. And the reason is, in placing the wea-  
kest first, and then the strongest, because  
that the hearer, if he be not moued with one  
reason, two or three of more force beeing  
added, he may be moued to put that in prac-  
tise, whereunto hee is stirred vppe. But  
herein he must take heed of two extre-  
ties, that setting downe many reasons, that  
they bee not strange from the text, other-  
wise it were better for him to content him-  
selfe with one or two, which may bee fa-  
ly gathered out of the text, then to alleade  
many which are farre seched: the other  
extremitie is, that beeing desirous to in-  
close himselfe altogether within the com-  
passe of his text, that hee will not go out  
it commeth to passe, that hee dooth rather  
paraphrase then expounde. This kinde  
of interpretation is seemely, and conueni-  
ent, for him that teacheth in the schoole  
for the benefitte of them that doo studie  
the grounds of diuinitie, who afterwarde  
beeing well grounded, may interpret the

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scrip-  
ture

Scripture in a more ample and popular manner : it shall suffice vnto them to shewe the true sense of the arguments of the Scripture, and the force and vertue of the words which doo occurre in the languages, the which that scripture contayneth, but the preacher must auoyde this extremitie for two reasons. The first is, that hauing a large text, wee cannot expounde the depth of the sense thereof, nor enter into the bowelles of the same, and by that meanes depriue our selues of many notable and excellent doctrines and comforts, which are buried therein. The other is, that it may make the preacher idle, for onely to runne over a large text, which hee hath read, hee shall not neede to labour in drawing out all the doctrines and instructions, which hee might easily gather, because that before hee shall haue shewed the meaning of his text, the greatest parte of the time will bee spent, and more then is limited for an ordinarie Sermon.

The greatnesse or the smalnesse of the profite of the one or the other, plainly dooth appeare in this, that many hearers which are very wel read in the scriptures, and who vnderstand the sense thereof can say as much as they that thus paraphrastically run over a text, but when the hearers which are



The preacher must  
expound his  
text copiously.

something grounded and conuersaunt in the Scripture, do heare the preacher speak many profitable things, expounding a place excellently, and plentifully, & that they themselves cannot attaine vnto this kind of expounding the worde of God, this may incredibly moue them, and make them verie diligent in coming to heare, and attentive at Sermons, and in sum, do bring great ioy and good, both to the Preachers, and hearers. Wherefore let vs conclude, that the Preacher ought most to giue himselfe to this maner of expounding the Scripture copiously: for he that will be too succinct, he shall not so much edifie. And further, it is much better to alledge many things which are of great vse, although they may seeme to some somewhat strange from the text, then to bee too scrupulous in tying ourselves too much to our text, and not to edifie. Neuerthelesse, we say, that if our Method be well obserued, that one can hardly go out of his text, because that taking his beginning from the midst of the text, which hee vnderstandeth, it must needs be, that this beginning must be as a Paraphrase, and a summarye of the whole text: afterward, the amplification is a more plentifull declaration set downe in order, of all that which was spoken in the beginning in a few words.

This beginning may be compared vnto the

the roundnesse of a circle, and the exposition by  
any his parts: that is, a staying within the circle, &  
cel. so to be inclosed, that he cannot go out: or if  
lues one wou'd speak more plainly, the beginning  
like p selling of a marchants ware by whole-  
one ale, and the exposition by parts, is like the re-  
om. tailing thereof. In the fourth place, hauing  
, and set downe, that we must vse similitudes, we  
th to say, that it is necessarie for infinite reasons  
e let which would be long to recite: but we mean,  
ost to that seeing that similitudes be of maruailous  
ding se, prouided alwayes that they be of weight,  
l be ad apt, as occasion shall require. For wee  
And will not haue all similitudes to be vs'd, which  
many at sometime vnapt, foolish and light, be-  
a the cause they doo rather breede offence, then  
o the edifie: but when they are taken from things  
g our materiall, and substantiall, it is certaine, that  
edifie here is nothing which is of greater pro-  
od be. *There are two things* (sayeth Cicero in his  
out of third booke of Orat.) *which are wont to moue*  
nning easily, *that is a similitude, and an example.*  
e well Cicero sayeth this in speaking of his Ora-  
his be ons, which are nothing to bee com-  
a sum red to those thinges which a Diuine  
e am poth handle: yea, a fitte similitude dooth  
on se more mooue in sacred thinges, then in those  
poker matters that concernes the worlde. But  
he better to vnderstande what good  
to the and profite dooth come by similitudes, let

The vse of  
similitudes.

Cicer. de  
Orat.



vs see what *Erasmus* sayth in a most eloquent epistle, vnto him whome hee dedicated that little booke which hee intituled *Adages*. There is nothing (sayth hee) among all the ornaments which are to bee giuen to oration, more excellent then a *Metaphor*. Will you delight? there is nothing that hath so great delectation: will you teach? there is nothing which prooueth a thing more effectually and playnely: will you perswade? there is nothing of more force and vehemencie: will you studie to bee copious? thou shalt finde no other where more rich and plentiful matter: doo you desire breuitie? there is nothing which is more fitte: doo you affect high poynts? this dooth extoll whatsoeuer thou wilt: will you extenuate any thing? there is nothing that will more abase it: doost thou desire to bee vnderstood, and to giue light to a thing? there is nothing which dooth represent any thing better before our eyes. By the same, *Adages* are made acceptable: fables haue theyr grace, and these doo commend *Apothegmes*. By the same, sentences are better sette foorth, and haue more brightness. To bee breefe, for the prayse of similitude, there is nothing of more force then the example of *Salomon*, who beeing so great a man, that besides *Iesus Christ*,

there

there was none like vnto him : hee would  
 adorne his Oracles, but with the title  
 of Prouerbes. Afterwarde hee addeth a  
 point to bee marked : Take away (sayth he)  
 the Metaphor and a similitude from Orators,  
 all things bee little and of no value. Take  
 away the Prouerbes and Parables from  
 the writings of the Prophets and Euange-  
 lists, and thou shalt take away the most part  
 of the grace of the scriptures. To all these  
 commodities, wee may ioine also this,  
 which is of great consequence, that is, when  
 one expoundeth an hard place, there is no-  
 thing that maketh it sooner to bee vnder-  
 stood then a similitude : for although of-  
 entimes many reasons bee brought, and  
 those which bee of force ; neuerthelesse,  
 experience sheweth, that by them one can-  
 not so easily conceiue many difficulties : but  
 if one vseth a familiar similitude, and easie  
 to bee vnderstood, it cometh to passe,  
 that hard things are without labour vnder-  
 stood : and all those reasons which were  
 alledged before, to make the matter  
 playne, are made cleare and manifest by  
 similitudes. Wherefore the preacher must  
 studie for the same with great trauaile and  
 industrie, that he may exercise his charge  
 with more fruit.

A Profitable  
 vse of a  
 similitude.

Let vs come now to the first point, which is, often



The vse of  
examples.

to garnish our sermons with examples: we say that it is necessarie for this reason principally: that is, because they haue in themselves maruailous vertue and force, to moue the hearer, because they shew the truth of many things come to passe, of which we haue places and testimonies in the scripture, in such sort, that when wee woulde haue the truth of any doctrine to bee vnderstood, or to stirre vpp the hearer to the imbracing of any vertue, or to shie any vice: wee must first propound those testimonies, which doo commaunde, or that doo exhort, or do forbid the one or the other, then wee must bring an example, which doth shewe as it were with the finger, the effect and performance of the testimonies. Wee may note also, that when we may alleadge many, it is good to place those first, which are of lesse force to moue the hearers, then to vrg the stronger. (as wee haue counselled to do in bringing of reasons one after another, because of the incredible weight which this manner of teaching hath towards all sorts of men. It is true, that when occasion is giuen to make cleare some portion of Scripture, something hard, that wee cannot vse fitte examples, as wee may doo if wee doo describe the filthinesse of some vice, or the dignitie of some vertue, or

some

some such like thing, we may then vnderstand, that onely they are to bee vsed in the handling of those things which are needefull to bee made plaine by them. For the sixt poynte, which is, that it is verie profitable to make a breefe conclusion, The conclusion. of all that which hee hath handled, we say, that it is necessarie for this reason: that is, that if they which haue well hearkened hath kept any thing, they may haue their memory very much refreshed and comforted, by a breefe summe of that which they haue heard: and as for them that haue beene negligent in hearing in the time of the Sermon, hearing the summe thereof, may bee awakened to lende theyr eares, and to retayne something, and to returne with some instruction. But because it is easie to speake and discourse of diuers methods, but it is hard to obserue them: wee will heere sette downe two Sermons, of things which seemeth verie hard to conceiue, and in the sayde two Sermons, all the practise of the sayde method may clearely bee perceiued: to the ende they may bee sette downe as patternes, that they that will go about to follow the same, may doo it more easily. The first shall be made of that which Saint *James* saith, in his third Chapter and fift verse, touching the tongue. Iam 3.5.

The



The second shall bee grounded vppon the Lordes Supper, following the woords which the Euangelists, and Saint Paul vseth, saying: *This is my body, &c.* Let vs come to the first and set downe the text as it is in Saint James. *The tongue is a little member, and boasteth of great things, behold how great a matter a little fire kindleth. 6. And the tongue is fire, yea a world of wickednesse, &c.* But because it is there said:

**James 3. 1. 6**

*The tongue is a world of wickednesse,* and that it may seeme to some, that it is an hyperbolical speeche, that is, an excessiue kind of speaking, all the parts of that sermon must be considered, to vnderstand, how they do agree together.

The beginning taken from the text.

As in the beginning, God in creating of all things which are in the world, he made man also, as the best and most excellent of all his workes, to this ende, that he might first know him, and then honour and glorifie him: so man must know, that his dutie towards his Creator, is, to acknowledge him, and to giue him that honour and reuerence that is due vnto him, and to set forth his glory as much as he can. For seeing that God is the beginning, the proceeding, and maintainer of his life, so he ought to thinke, that his dutie is not discharged, if he doth employ some part of his life, or some force of the minde, or the body, to praise him, but euen frō his birth, vntill

til his last gaspe, he must employ all  $\text{\textcircled{h}}$  powers of his soule to magnifie him, meditating continually in his woorde, and labouring for the vnderstanding of his sacred mysteries, to discourse of them by his reason, and to imprint them in his memorie, and in sum, to dedicate all his heart and his inwarde affections, to advance his name. Secondly, to discharge this dutie faithfully, we must also earnestly apply all our exterior members, as well as the inward faculties of the soule to praise him: that is, the mouth, the lippes, the tongue, the feet, the handes, the armes, and all other partes in generall, because we haue receiued them of God for this end. But because god hath made and placed the parts of mā's body, some more excellent then other, and more fit to praise him euery way, as his admirable and incōprehensible wisdom hath seen it necessarie, so mā must know, that the dignitie and excellencie, which his members haue receiued one aboue another, ought to be vled, to preach his praises more the other. It is thē most certain, that amōgst all  $\text{\textcircled{h}}$  mēbers of mans body which god hath made for his seruice, he hath framed the tongue aboue the rest, to which he hath giue a property, prerogatiue, & preheminēce, which the other parts haue not, that by that, whē it is wel gouerned,  $\text{\textcircled{h}}$  word of god is preached with incredible edificatiō: by  $\text{\textcircled{h}}$  we set forth his magnificence,



The expo-  
sition of the  
beginning.

nificence in a singular manner, by that his holy name, and his sacred maiestie is sanctified more and more, by that we pray vnto God, & call vpon him in all our necessities, and by that we speak good of our neighbors, by that we instruct them, by that charity is kindled towards men, faith increaseth, the feare of God shineth more & more, & doth spread it self, as it were a fire in the midst of all the that make profession of the doctrine of saluation, by Iesus Christ: and in sum, by that wee see a world of good things: that is, a spring and fountain of all sorts of vertues, for which many studie, which were cold before, and by the same tongue, they are brought into exercise of them, and kept and confirmed more and more in their dutie: but since the coming into the world of the diuell, the sworn enemy of mans saluation, the good hermony of our affections in praying God, haue turned by his malice the vse of the tongue to all mischief, in such sort, that in steede it now should bee the principal instrument in man, to prayse God, and to giue glorie vnto him, it is conuerted quite contrarie, to offende him diuers wayes. That was giuen vnto vs to stirre vpp all other members, to employ themselves to the celebration of his diuine prayses, as well in the naming of GOD, with the cheefest reuerence, and of

of our brethren, and our neighbours, as wee are bound by the dutie of charitie. But now alas: this litle member is most dangerous: by that we speake euill of our brethren, backbite them by enuying their vertue, shewing our contempt of those gifts, and graces which they haue receiued, by that we doo diminish as much as in vs lieth, their estimation, and credit, and make all men know, that we haue our heart full of wickednesse, and sinister affections, towardses them: but that which is more, it is no lesse disordered towards God, for to despise him, as much as men may: for by this, we dishonor him, speake euill of him, by this, wicked miscreants do belch out infinite outrages, & execrable blasphemies against his sacred maiestie, which they intollerably teare in sunder: briefly, by this they commit a multitude of innumerable sinnes. This is the reason why S. James saith, *that this litle member boasteth it selfe of great things, that it is a fire which kindleth a forrest, that it is a world of wickednesse.* (By which words hee would signifie no other thing, but from the slaundering and intemperancie of the tongue, many mischiefes ariseth, when the bridle is let loose.) the diu.  
But for the better vnderstanding of this, wee sion.  
must obserue two points: the first is, that by nature, we all are subiect to this euill, and detraction of the tongue. Secondly, that being



The Am-  
plification  
of the first  
part.

Rom. 3

all subiect heereunto, we must take heede of flattering of our selues, but rather with might and maine auoyde the same, and the better to flye from it, to consider the horrible mischiefs which commeth from it. Concerning the first part, we must consider, that al in generall hath this vice so deeply rooted in our bowelles, that it is impossible to abstaine from the same altogether, we are so depraued in all our affections.

This is the reason that Saint *Paul* sayth, liuely pointing out the nature of man, and shewing how it is corrupt in it selfe, *There is none righteous, no not one. There is none that understandeth: there is none that seeketh God. They have all gone out of the way, they have beene made altogether unprofitable: there is none that doth good, no not one. Their throat is an open sepulchre, they have used their tongues to deceit: the poyson of Aspes is under their lippen: whose mouth is full of cursing and bitterness, &c.* By which place he sheweth, that all vniuersally, are euill speakers, and slanderers, fowle abusing our tongue: and although he speaketh principally of the corruption of our nature, after the sinne of our first parents, hee might also very easily speake of the rest of our corruption, which remaineth after our regeneration, and so much the rather, because the greatest

seruants

seruants of GOD, doo ordinarily com-  
plaine of this euill, to which they are so ad-  
dicted, that they cannot refraine themselves  
without a great combat, and violence offer-  
red to the ir nature.

And for this cause, *Dauid* which by the te-  
stimony of the scripture, was a man after  
Gods heart, struing against this vice: al-  
though hee were one of the most patientest  
that euer were, in bearing iniuries done vnto  
him, yet he praieeth earnestly vnto God in this  
manner.

*Set a watch, O Lorde before my mouth, and Psal. 141*  
*keepe the doore of my lippes* Vnto which very  
well agreeth that which *Saint Iames* saith:  
*In many things we sinne all: If any man sinne not Iam. 3*  
*in word, he is a perfect man, and able to bridle all*  
*the body.*

According to this, mention is made in a cer-  
taine place of a memorable hystory of a great  
Personage, who hauing oftentimes imagi-  
ned, that there is nothing so harde as to bri-  
dle the tongue, hee saith, that hee hath long  
cōsidered & meditated vppon the thirtie and  
ninth. *Psal. of Dauid*, where it is said. *I thought*  
*I will take brede to my waies, that I sinne not*  
*with my tongue: I will keepe my mouth bridle-* *Psal. 39*  
*led while the wicked is in my sight.* But sayth  
hee, when hee was dying, I haue liued thirtie  
seauē yeares, & yet I haue not vnderstood the  
meaning



meaning of that place, although I haue tra-  
nailed to finde out the same. What then  
woulde he signifie heereby, but that it was a  
matter of great difficultie to bridle this little  
member, but that it will breake out beyond  
her boundes; in defaming them which doo  
displease vs any manner of way. And indeed,  
we must not thinke that *David* practised that  
which he saith in this place, but he would giue  
vs to-vnderstand, that he labored to containe  
himself as much as he could, that although he  
liued amongst the outrages of the wicked, yet  
neuerthelesse, hee endured them patiently,  
knowing well, that those things came not to  
passe at aduenture, but by the prouidence  
of God, who would after this manner exer-  
cise him, and in truth, he that will take these  
words so stricktly, he shall marueilously bee  
deceiued: I meane, that woulde thinke neuer  
any angry, or furious word escaped *David* a-  
gainst the wicked: so that hee that can finde  
a man that doth not offend in his tongue, hee  
shall bee the most perfect among the liuing.  
Some haue very well said: that God foresee-  
ing the furie, and intameable violence of the  
tongue, hath barred and inclosed the same  
with a very strong double wall: that is, with  
the teeth first, and then with the lippes, which  
should be as it were two bulwarks, and ram-  
pieces: yet neuerthelesse it cannot bee kept  
backe

backe, but y<sup>t</sup> it breaketh this double fortresse,  
and doth stirre vppe great tempests : but by  
reason of this we may note , that seeing y<sup>t</sup> it is  
a very hard thing to retaine the intemperan-  
cie of the same, I and that of great men, that  
we ought neuerthelesse to take heed thereof,  
and not to flatter our selues, as though it were  
a light matter to be guiltie of this vice , but so  
much the more we ought to detest the same,  
that amongst all the disordered vices where-  
unto we are subiect , there is none whereby  
we may better knowe the great corruption of  
our nature , how peruerse and crooked it is,  
that in place of the guidance of the same, wee  
shoulde sing the prayses of the eternall  
GOD , by the same wee turne another  
way.

There is no vice by which we may perceiue  
more clearely, that wee are much inferiour to  
the bruit beasts, and to the creatures without  
life, and sensible, then by the incontinencie of  
the tongue , because that other creatures,  
both celestiaall, and terrestiaall, by that guide  
of that naturall inclination, which God some-  
time hath giuen them , they are directed to  
praise God, and extol his meruailous acts, and  
how following that wherunto nature leadeth  
them, as when a fish goeth & commeth in the  
water, when the bruit beastes eate the grasse,  
when they bring forth their young ones, and



doo nourish them, when the little birds do descant vpon their notes so delectably, when the heauen turneth about his pole, when the Sun and the Moone doth make cleare, the one the day, and the other the night: when the Starres do shew themselves, and doo appeare, when the trees doo bud out and cast forth their leaues: breiefely, all creatures, both high and low, doing that naturally, whereunto God hath appoynded them, doo acknowledge their creator. There is none but man which breaketh this harmonie, who being created in an estate more excellent then other creatures, should go before them, and shew the way, & by the principall member which God hath made to set forth his praises and the works of his hands, that is, by the tongue: but this is the member which doth quite contrarie. For there is none which doth so much harme as this, which wee may very well say to bee the true instrument of Sathan, which serueth him particularly to heape vp a floud of miseries, as wee may see by experience, an infinite number of men, who pleasing themselves, and delighting in this vice of the tongue, or to speake better, suffering themselves to be beastly affected, doo stirre vpp often times lamentable & pitious tragadies amongst men. Wee may adde moreouer, that as there is no vice,

vice, which is more detestable to God, as we may learne by many places of the scripture, and that it is a vice most fearefull: so also we ought to hate the same so much the more (which is the second poynt that we must diligently marke.) But to haue it in more detestation, let vs consider y<sup>e</sup> which follo. veth. First of all, he that is a detractor & slanderer of other men, it profiteth him nothing at al. And therefore *David* cōplaining of such euill speakers, he asketh a question, *What doth thy deceitfull tongue bring vnto thee? or what doth it a-  
naile thee?* Secōdly, we must propound before our eyes, how God forbiddeth to speak euill amongst those ordinances which god gaue his people to obserue. *Thou shalt not walke about with tales among thy people.* For as God spake vnto *Moses*, who saith vnto the Israelites, that none shuld slander, so it moued *David* to say, that when he was peaceably possessed in his Kingdome, *There should no deceitfull person dwell in his house, and he that telleth lyes shal not remaine in my sight. I will cutte off all the workers of iniquitie from the Citie of the Lord.* To which that agreeth which he speaketh in the 15. Psalme, who speaking of the manners of them that should dwell in the tabernacle of the Lorde, hee sayth: *He that walketh vp-  
rightly, and worketh righteousnessse, and speaketh  
the truth in his heart, hee that slandereth*

Psal. 120.

The amplification of the second part

Leu. 19.

Psal. 101.

Psal. 15.



*not with his tongue, nor doth euil to his neighbor, nor receiueth a false report agaynst his neighbor. And he that doth the contrarie, is in danger neuer to enter into the Santuarie and Tabernacle of God. And wherefore? That as God hateth al the wicked and proude men, it seemeth, y he abhorreth more particularly the euil spir its, as he witnesseth often times in his word. Salomon saith, The feare of the Lord is to bate wickednes. Sixe things the Lord hateth, and he abhorreth the seuenith, hawty eyes, a lying toug, & hands that shed innocent bloud, an hart that imagineth wicked enterprises, feet that be swift in running to mischief, a false witnes that speaketh lies, & him that raiseth vp cōtentions among brethren. Euill speakers & raisers of contention are placed last, because God more hateth the then the rest: to which we may ad that which Salomon sayth in the fourth of the Proverbs, where admonishing to auoyd other vices, as though he would signifie y which is worst of al, Put away frō thee (saith he) a froward mouth, and put wicked lips farre from thee. By which words he signifieth an inueterate and diuelish malice, from whence springeth infinite mischiefs. For in truth, he that hath his brest full of gall, bitternesse, and poyson, and doth vomit and disgorge himselie of the same by his lippes, and by his mouth, he infecteth his friends & neighbors, he stirreth them vp one against*

Prou. 6.

Prou. 4.

against another, and doth destroy them many times by his wicked slanders. So that such a one is wicked, vnfaithfull, a scismaticke, who departeth from the societie of the faythfull, who being bound and ioyned together as the members of the body, such a mā doth diuide the body of Christ, by his venemous tongue, which poysoning many, doth cause strange troubles & diuisions. Such an one ought not to bee accounted for a religious Christian, although hee bee amongst the flocke of Iesus Christ, and doth frequent the ordinarie preaching of the worde, being a partaker of the Sacraments, and of all other exercises of godlinesse, which are vsually doone in publike assembles: of which wee neede not doubt anything, because Saint *Iames* saith: *If any man among you seemeth religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* What could hee haue spoken more to aggrauate this vice, then that there was nothing in the world worse then this vice. This is that which *David* obserueth, *I hate falshood, and abhorre it.* And verily false reporters and slanderers are so much the more daungerous and hurtfull, because that vnder theyr sweete and sugred words, then when wee imagine they will doo vs good, they gnaw vpon vs, and bite vs at the last, as serpents,

*Iam. i.*

*Psal. 119.*



Similitude,  
the fourth  
part.

and procure our destruction. And euen as we doo abhorre Lions, Tygers, Wolues, Beares, and such other wilde and furious beastes, because they doo deuoure and teare in peeces other creatures, euen those that bee reasonable, as men, women, and children, if they catch them within theyr clawes, after a pittifull and cruell manner, euen so ought wee to detest babling flanderers, and false reporters, who doo destroy men altogether, cutting in peeces their good names, with an infinite companie of lyes and deuiCES, as they thinke best, eating like Rattes and Mice the good reputation of theyr brethren. *David* often times prayed vnto GOD, that hee would deliuer him from the teeth of his enemies, who were like Lions and Lionesses, who deuoured him, whose flanderes were like burning coales, which burned, and which were darts of fire, that pearced into his heart, and to the bottome of his bowelles: wee may adde more, that they are more to bee detested, then these sauage beastes, because that they doo shewe themselves alwayes cruell, as they are of theyr owne nature, they doo not disguise themselves vnder the colour of loue and kindnesse: but these, vnder the pretence of loue and good-will, doo seduce and circumuent

men:

men: and moreouer, these wilde beasts doo  
not destroy ordinarily, but a few creatures at  
one time, as we may reade in Histories, that  
neuer at one time many were destroyed by  
these sauage beasts: but alas, how many Hi-  
stories are to be founde, and porphane Au-  
thors, that flanderers haue not onely ouer-  
throwne at one time three or foure by their  
betraction, but haue destroyed hundreths  
and thousands of people, whole Common-  
wealths and kingdomes, and euen as it were,  
all the world by one stroke of the tongue,  
by which men haue bin so stirred vp, that we  
may perceiue plainely, how this fire by little  
and little kindleth, & entreth into those pla-  
ces where it taketh, that at length, it vtterly  
wasteth and consumeth them, by which that  
appeares to be verie true which Saint *Iames*  
sayth, *That the tongue is a fire vvhich consu-  
meth an vvhole Forrest, and that it is a vworld*  
*of iniquitie*. And verily, euen as when a little  
sparke of fire hath taken holde of straw or o-  
ther drie things, if wee runne not quickly in  
the beginning, it will bee great hazard, but  
that it will burne the house where it is, in  
the corner whereof, it might haue beene  
quenched, but also all the village, the towne,  
and many others which are neare vnto it,  
of which it may take holde, and finally, this  
flame may reach vnto other places, and



do much harme. Euen so a teecherous slanderer, hauing stroken but one with the dart of his tongue, there is no arrow neuer so sharpe, that is, so dangerous: so that if speedily a remedie be not got for the wound and hurt which is made, death must needs iustifie thereof. And that which is worse, many times the hurt being made, what diligence soeuer one vseth for to remedie the same, no meanes can be found to hinder and keepe backe the great desolation which will happen, not only to some particular men, but also to whole prouinces (as we haue said before) as it were to al kingdoms of the earth. Let vs shewe the same by examples of the holy scripture, of which we will alleage foure onely, to verifie this saying of Saint James: *That the tongue is a fire which doth kinde a great Forrest, and that it is a world of wickednesse.* The first shall be taken out of the first of Samuel, where we reade, that Saul seeking David to putte him to death, and when he could not take him, he complained one day to his seruants saying, *That they had all conspired against him, because they went not about to deliuer David into his handes, to satisfie his will, and that his owne sonne Jonathan hadde giuen intelligence to David, and that they with others did go about to intrappe himselfe, and that none did aduertise him where David was:* it is

Example.  
The fitt  
parr.

1. Sam. 22.

sayde

sayde in the Historie, that *Doeg* the Edo-  
mite answered (who was appoynted o-  
uer the seruants of *Saul*) who beeing desi-  
rous to picke a thanke with his Maister,  
hee came and spake euill of *Dauid*, and of  
those that were with him, saying, *That Da-  
uid was fled vnto Nob to Ahimelech the priest,  
who had asked counsell of the Lord for him, and  
had giuen him victuals, and the sword of Goliath  
the Philistine.* It was true that he sayde, but  
he told that vnto *Saul*, as though *Dauid* and  
*Ahimelech* the Priest, and all they that were  
with him, had conspired against *Saul*, in  
which he most villainously slandered *Dauid*  
and his men: *Behold a little fire which is kind-  
led, which doth spread it selfe farre.* For by and  
by *Saul* (whom this fire had taken hold of) be-  
ing prouoked, sent to seeke out this priest &  
all his household, y<sup>e</sup> is to say, all the priests that  
were with him, & reproching thē that they  
were traitors, comanded his seruants to mas-  
sacre thē the same houre, who refusing to do  
it, *Doeg* the slanderer, turned vpon them, and  
slew y<sup>e</sup> day, fourescore & fise which did weare  
the linnen Ephod: that is, which were the  
priests of the Lord: & that which is more, he  
put to the sword the whole towne of *Nob*,  
where the priests dwelt, & slew the men and  
womē, & the yong suckling childrē: yea, y<sup>e</sup> ox-  
en & the asses, & other smaller beasts, so great  
and



and so insatiable was *h* malice of *Saul* towards *David*. Behold, the lamentable issue of one stroke of the tongue. The second example, shall be taken out of the 2. of *Samuel*, where we see, that *Absalon* infinitely desiring to bee King, rose betimes in the morning, and came to the gate where they were accustomed to exercise iudgement, endeavouring to steal the hearts of the people, he said vnto them *h* came to receiue iustice, before they came vnto *Dauid*: See, *thy cause is iust and right*, but there is none appointed by the King to heare thee. Behold another fier kindled by the lying tongue of *Absalon*, although *Dauid* were very diligent in the executiō of his charge, as any king that euer was, in dooing iustice vnto his people. Neuerthelesse, what came to passe: the people beleeued him, and set their heart vpon *Absalon*, whercof many miseries insued. For *Dauid* was constrained to fly frō his house, euen naked in great haste, *Absalō* did so misbehaue himselfe after such a strange maner, euē to the abusing of his fathers concubins. Afterward followed a great warre betwixt *Absalon* and *Dauid*, in so much that they came to the combat: a discomfiture of twennie thousand men followed, beholde heere the sorrowfull ende of the slaunder of *Absalon*, who also lost his owne life. Let vs come to the third, which we will draw out of the 2. of *Samuel* 10. where we read,

read, that *David* hauing heard that *ſ* king of the Ammonites was dead, and that his sonne *Hammon* raigned in his steed, he sent his ambassadors to *Hammon* to gratifie him, and to comfort him, for *ſ* losse of his father, causing him to vnderſtād that he was his friend, as he was of his father, being departed: but it came to paſſe, that the Princes of *Hammon* beeing displeased with the meſſēgrs of *David*, came and ſlandred him, making *Hammon* belecue, that *David* had not ſēt thoſe cōforters to honor his father, but to ſpie out his country, and afterward to deſtroy it: behold a moſt wicked and ſlaunderous lie: *Hammon* beleued the, and in ſteed of giuing thanks to the ambassadors, and ſhewing them an honourable entertainment, he did villainouſly abuſe them, ſhaued off halfe of their beard, & cut off their garments in *ſ* middle, & ſent them away ſo aſhamed & confounded (for at that time it was the greateſt reproach *ſ* any could receiue, to be ſo hādled.) Behold how this litle fire quickly increaſed, & did ſpread it ſelfe vpon many kingdoms. For at that very houre the war began, *Hammon* gathered men together out of ſoure or fiue kingdoms, *David* on the other ſide armed himſelf, they came to meet, *Hammon* is diſcōſited & ouercome this firſt time, with an irrecouerable loſſe of men. What did hee hee gathered men from thoſe quarters  
where



### *A Preparation to*

where he had them before, and from three or foure other kingdomes where he had not set. *David* came to seeke them out, where they fought together, in such sort, that seauen hundred chariots were discomfited, & moreover fortie thousand horsemen were slain by *David*. Behold many kingdoms, which were one part almost consumed by a false slander. See also a mischief which far passeth the rest which was before. But let vs come to the fourth, which is more famous then the other, & is in the 3. of *Esther*, where it is shewed vnto vs, that *Asterus* the great Monarch of the Persians, hauing commanded that euery one shoulde bowe before *Aman*, as though he were a God, it came to passe, that *Mardocheus* the Iewe, who knewe well that he must worship God, and not me, he would not fall downe to *Aman*, which hee did not to despise the King, nor his lawes (so that they were not contrarie to Gods lawes, as this ordinance was) the which being reported to *Aman*, *Aman* made the king acquainted therewith, but after another maner. the *Mardocheus* imagined: that is, that he would not fall downe to *Aman* in despite of the king. He said vnto the King, that there was a nation within his prouinces, which had lawes differing from his, and therefore hee prayed the King to ouerthrowe this people. Beholde *Asterus* being moued to wrath by this report

of

*Amas*: forthwith made an edict, to destroy the Iewes which were dispersed heere and there round about his countrey, & it was put downe in writing, which was published, that *Assuerus*, the King of an hundred and 27. Provinces, and Emperour of many nations, holding all the land vnder his dominion, having vnderstood, that he had a nation that lived after another manner, then other men, he enioyned all the lieftenants of his territories, that incontinent after the publishing of these letters, that they should put the Iewes to death, &c. What doth the Historie make mention of besides? It speaketh of the tryes and lamentations of the people, but by the meanes of *Esther*, the Iewes were saued, and their enemies put to the sword, and *Amas* with his tenne sonnes, were hanged. We may see then, that that is true, which Saint *James* saith: *That the tongue is a world of iniquitie, because of those miseries and troubles that it causeth in the world.*

Wherefore we may conclude: that the in- The con-  
temperancie of the tongue being forbidden clusion.  
in the scripture, in so many places, that it maketh vs also woorse then bruit beastes, and others which do frequent the ayre, the earth, the heauē, & more detestable thē they which are of a cruell and fierce nature, we ought to moue the same. To be brief, we must be free  
from



from it, because there is nothing that doth better resemble Sathan, then when we delight and bathe our selues in this vice: and finally, we may by the violence & force of the tongue, stir vp lamentable and pittiful tragedies, that it is not possible to recite the hundred partes: we ought to apply all our forces and vnderstanding, and abstain and flie from it, as from a plague, and auoiding it, endeouour with all our heart and affection, to attaine vnto the contrary vertue: which is, hauing a good opinion of our brethren, we speak of them as becommeth vs, and do esteeme them according to those gifts and vertues, which we perceiue to bee in them: to the ende, that by this meanes, we may edifie our selues, instruct our neighbours, and principally see y<sup>e</sup> the glory of god may be aduanced to whom be all honor and glory, and power, both now and for euer.

Let vs come to the second sermon, which is of the sacrament, & let vs take it out of the ii. of the first to the *Corinthians*, where we read after this manner. *That the Lorde Iesus in the night that he was betrayed, took bread, And vnto he had giuen thanks, he brake it and said: Take eate: This is my body, which is broken for you: This doo ye in remembrance of me. After the same maner, also he tooke the cuppe, when hee had supped, saying: This cuppe is the new testament in my blood: This do as oft as you drinke it in remembrance*

grace of me. And because these words are the occasion of much trouble & discention amōg Christians, some vnderstāding them one way and some an other way, we haue committed this sermon to wrighting chiefly, to shewe according to that gift which God hath giuen me, that these words be very cleare and euident, if they bee considered as they ought. If there bee any point of doctrine which is mysticall, and hard to bee vnderstoode (yet neuerthelesse, very necessarie, throughlie to bee conceiued) it is this of the Sacrament of the Lords Supper.

But lette vs knowe, that it is sufficiently Exod. manifest of it selfe, and easie. When wee diligently marke what the scripture saith in many places, the which beeing conferred, the one with the other, they do giue to euery one such a perfect vnderstanding, that hee may satisfie himselfe therewith: but we will declare, that it is obscure and harde, by reason of those infinit obscurities and confusions, wherein it hath a long time been inwrapped by many spirits, that in sum wee say, that it is hard to vnderstād, & necessarie to haue a perfect knowledge therof, for these too principall reasons. The first is, because y the scripture doth not propōūd vnto vs the means by which god is declared to his children more familiarly, to make them to haue feeling of his grace, and  
of



of his great loue which hee beareth towards them in Iesus Christ: for although God is manifested sufficiently vnto the faithfull, by baptism, and by the Gospell (wherein wee haue so many promises to be bound and ioyned vnto him so straightly, that we are bone of his bone, flesh of his flesh) but so, that it is in part, but by this sacrament, we are wholly, because wee haue the signes of his bodie, and of his bloud, so certaine, that we see them with the eye, and touch them with the hand. The second reason is, because that there is no point of doctrine, which hath beene more battered, and obscured, by Sathan & his adherents, then this: and how hath it blemished, and maruolously darkened other points of doctrine, so that Christians do not so well agree as it is to be desired? If we shal compare the difficulties which are to bee found in other points, with those that are broached abroade about this, they are of no value. For seeing that Iesus Christ, hath giuen as it were his last farewell of his loue to the faithfull in this sacrament, to containe them in peace, and in the vnitie of the spirit, the diuel, & mortal enemy of peace, and the great louer of discord, hath employed his snares, pollices & deuices, to blot out, and to plucke vp as it were by the rootes if it were possible, this holy sacrament amongst Christians: which because he could not bring to passe,

passe by grace of God, hindering him, he hath  
 spent al his endeouers, to obscure with darke  
 clouds & confusion, that he might doo some-  
 thing which he desired. For there is no poyn-  
 t of doctrine at this day by which so many dis-  
 cordes and controuersies, are stirred vp, as by  
 this sacrament, so that whereas Christ hath  
 left this sacramēt, principally, to vnite christi-  
 ans together with so straight a bande, as the  
 parts of the body are ioyned with the head.  
 Sathan I say, hath caused that at this day, by  
 this sacrament, al Christendome is disunited,  
 diuided, & torne in peeces, which is a lamen-  
 table thing to heare, & more pittifull to be-  
 hold: and this commeth to passe by the iust  
 iudgement of God, for the vnthankfulnes of  
 christians. But what is to be done? as sathan  
 hath bin and is very diligent to corrupt the  
 true sense of this institution, so we also shuld  
 be as diligent to search out the true vnder-  
 standing, that we may ouercome him, because  
 that it is a thing more then reasonable, that  
 the faythfull should be assured of their salua-  
 tion, that the diuell shuld not haue power to  
 withstand them. And because that these be  
 the cheefe words, (*This is my bodie, this is my  
 blood*) By which the diuel hath blinded by vn-  
 derstanding of many, so that they could not  
 conceiue the true meaning, it is our dutie to  
 seeke out the true vnderstanding, with a

The appli-  
 cation of  
 the exord.  
 with a  
 breefe ex-  
 position  
 of the  
 text,

Q

docible



docible and patient spirit. Let vs note in the first place, that the Euangelists, & Saint Paul, saying here, *That Iesus Christ hauing taken the bread, that he ate it with his Disciples, that he brake it, and gaue it to his Disciples, saying, Take eate, &c.* that in these words, there is the institution of the supper, the which was instituted y<sup>e</sup> night before he suffered, after supper, and after that hee celebrated the eating of the passouer. This institution dooth containe three principall poynts, the first is, the signes, and the ceremonies: the second, their signification: the third, the agreement that they haue the one with the other. As concerning the signes, there are but two, y<sup>e</sup> bread, and the wine, which doo represent the bodie and bloud of Iesus Christ, because they haue the selfesame vertue to nourish our soules, as the common bread and wine which wee doo ordinarily vse for our necessitie, hath a proper power to nourish our bodyes. For this caule Iesus Christ calleth himselfe in many places, *The bread of life*: not to speake properly, that that bread which is distributed into the Supper, is the bread of life of it selfe, for it differeth nothing, neither the wine also, from that which wee doo ordinarily vse: but this bread and this wine doo nourish our soules, because they are ordained of God to this effect. There are

signes, to signifie, that in him is a full  
 perfect spiritual nourishmēt: that is to say,  
 is requisite for our saluation: & also the  
 to make vs call to mind his death and  
 because that the wine which signifi-  
 is bloud shed, is so liuely represented in  
 before our eyes. Let vs come to the ce-  
 ries, which be double, wherof one doth  
 him that doth administer y<sup>e</sup> Supper,  
 other him which doth cōmunicate. Tou-  
 him y<sup>e</sup> doth administer, it is his part to  
 the bread, & to break, as pastors do ordi-  
 ly, which doth signifie that the body of  
 Christ was broken with infinite sorrows  
 horrible agonies, to deliuer vs frō euerla-  
 death, as he himselfe declared when he  
*This is my bodie broken:* & afterward pre-  
 the bread and the cup of wine, to beare  
 that God for his part, doth presēt vn-  
 lesus Christ, and with him al his graces  
 spirituall riches: and for his part, dooth  
 neare by this Supper, to commu-  
 te himselfe vnto vs. The ceremonie,  
 take the bread and the wine, which are  
 eate vnto vs, and to eate, and to drink.  
 the institution of the supper, wee must  
 to these words, *Take, eate, drink, this is*  
*the and my bloud, doe this in remembrance*  
 and to vnderstand them more cleare-  
 may obserue, that they doo containe a



commandement & a promise. The commandement is expressed in these words: *Take and drink, do this in remembrance of me*: & when is said, *This is my body, this is my blood*, that is the promise. All which words do signifie much as if Christ should haue said, this bread and this wine doth so represent my body and my blood, that you which do partake these visible signes, I do assure you, that you partake that which they doo represent: that is to say, my body and my blood: & that this is the true interpretation of the wordes of Christ, it is manifest by other testimonies in the scripture, & this shall be the second part of this Sermon. But before we begin to confirm by them our interpretation, we must first examine whether the papistes haue any reason or no, to vnderstand their transubstantiatio. And this is, as they say, when Christ said, *This is my body, this is my blood*, that word *is*, doth signifie to transubstantiate, to conuert, & by consequent, that the bread and the wine were transubstantiated into his body, and into his blood. First wee answer that this word (*is*) which is a verb substantiue doth not signifie in any place of the scripture to conuert and transubstantiate, and that should so signifie, many absurdities would follow, as we might produce many places, where verie strange absurdities would be perceived.

A confutation of the reasons of the Papists.

is said in *Gen.* *y Joseph* interpreting the  
 of *Rhenuch*, which was, *y* he had seen  
 and 7. leane: It is there set down,  
 7. leane kine, are 7. yeares of barren-  
 and the 7. fat kine, 7. yeares of plentie.  
 should take according to the letter  
 and (*eye*) which is the same word which  
 used, we must needs conclude, that  
 7. kine were indeed, and really seven  
 which should be a strange absurditie.  
 it is said in *Saint Iohn*, that Iesus  
 is a vine, and his father the hus-  
 band-man, wee must conclude, that Ie-  
 sus is conuerted into a vine, and  
 into an husband-man: that is, sub-  
 stantially, and essentially, which were an  
 thing to heare, and more hard to  
 understand because some may obiekt, that  
 the use of speech is sette downe to  
 similitudes (and they bee indeede  
 words, and not a sacramentall man-  
 speaking) wee could produce manie  
 speeches which are sacramentall,  
 shall suffice. *Saint Paul* sayth, *That*  
*we did all eate the same spirituall meate;*  
*we all drinke the same spirituall drinke,*  
*we drinke of the spirituall Rocke that*  
*gave them;* and hee addeth, *and the Rocke*  
*was Christ.* This worde (*was*) is so to bee  
 in this place, if then this bee well



considered, what man is there of sound iudgement, that will vnderstand by this manner of speaking, that this Rocke was substantiated indeed, and really into Christ, as he must of necessity vnderstand, if the opinion of the papists be true? Let vs conclude then, that these wordes properly cannot beare this signification: for if Iesus Christ would haue signified so much, hee would rather haue sayde, this shall bee my body, or turned into my body. If therefore these wordes should bee vnderstood without a figure, as the Papistes would haue it, they shoulde signifie rather that his body and his blood, should bee turned into the Bread and Wine, and not that the Bread and the Wine shoulde bee turned into the substance of the body of Christ, because wee finde some such like figures in the Scripiture, as wee may read in Genesis, where it is sayde, *That Lot his wife was turned into a Pillar of Salt*, and not a pillar of salt was to be seene, when into Lot's Wife was turned. So that it may bee sayde after this sort, This Pillar of Salt is the Wife of Lot: to note that his Wife was turned into that Pillar: may they that doo heare these wordes, vnderstande it so. For these wordes *The Pillar of Salt*, cannot signifie the substance

Gen. 19.

of sounding properly; therefore a proper signification must needs be founde out. So was this like manner when it is heere sayde, *This is my bodie, this is my bloud*, these wordes if they cannot any way beare this signification, conclude that wee should vnderstande by them a real conuersion into the bodie and bloud of Iesus Christ.

Moreouer, these wordes of transubstantiation, doo bring with them three absurdities. The first is, that if the bread and wine shoulde be turned into the body and bloud of Iesus Christ, there should be this signe in the Supper, and so there should be no sacrament, which cannot be without a visible signe. The seconde is, that the bloud of Iesus Christ shoulde be separated from his bodie, which is also absurd and impossible. The thirde, is that Iesus Christ shoulde haue a bodie infinite, and by consequent, hee shoulde not be true man, nor truly ascended into heauen, which shoulde ouerthrowe the principall Articles of our fayth. And Pilling is to no purpose to obiekt heere, that hee hath a gloryfied body, by which hee may be at one time in diuers places together, other, for this replie is vayne, because when hee hadde no such bodie, when as hee instituted the Supper: and besides, his glorification,

Q 4



glorification, did not any way diminish the nature of a true bodie, but onely did make him infinite, as an auncient Doctor hath verie well sayde. And wherefore it is sayde in the Acts of the Apostles, *That the heauens should containe him untill the daie of iudgement, when hee shall visiblie descende, as he was seene to ascende.* The fourth is, that infidels and hypocrites comming to the Lords Supper, shoulde truely participate the bodie and bloud of Christ, and so it must needes follow, that GOD and the diuell should bee lodged together. And besides these absurdities, which doo beate downe transubstantiation, experience it selfe is against it. Wee may perceiue the bread and wine to consume away, beeing long time kept, for this dooth shewe most plainely, that the substance of them is not chaunged. As also these wordes beeing well vnderstood, doo ouerthrowe transubstantiation, so they doo likewise confute theyr Cousin germane, which is Consubstantiation: that is, those which doo affirme, that the body of Iesus Christ beeing euerie where, it must needes bee in the Breade of the Lordes Supper, that it is eyther aboue or belowe, or at one side, or within, as his bloud is in the VVine. The wordes of Iesus Christ,

Christ, cannot likewise beare this sence. For if they will so vnderstand them, Iesus Christ must haue said, *My bodie shall bee with this bread, and my blood with this wine.* Moreover, this shoulde bee to fall to a fleshlye and carnall eating, which cause vs to fall into the three last absurdities of transubstantiation.

When Iesus Christ saith to the Capernaues, who did imagine a carnall eating, (because hee had said, *That unlesse one eat his Flesh, and drinke his blood, that he cannot haue eternall life.*) He saide vnto them in the Verse, three score and three, expounding himselfe: *It is the spirit that quickeneth, the flesh profiteth nothing: the wordes that I speake vnto you, are spirit and life.* Is not this place cleare enough? to shew, that these woordes must be vaderstoode, spiritually and not carnallye? And although that there hee speaketh not of a sacramentall eating, but of that which is made by the woorde of GOD, which is receiued by faith, notwithstanding it maye verie well imparte thus much, because it is the same kinde of eating in substance, so that whatsoever is spoken of the one, doth belong also to the other: and seeing that question is made of the nourishment of the soule which is spirituall, and that the foode thereof is spirituall,



spirituall, it must necessarily follow, that the eating must be also spirituall, and not grosse, and carnall. And to be so, it cannot otherwise be, but that the bread and wine shoulde be nothing else but signes onely of the body, and bloud of Christ: and that they do alwaies remaine bread and wine, after the wordes of cōsecration, and after the partaking thereof.

1 Cor. 10.

As it is easie by Saint Paule, where hee saith: *The cuppe of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ?* It is not said, that the cup of blessing which one blesseth, is the bloud of Christ really, & y<sup>e</sup> the bread which we break, is the proper and substantiall body of Christ: but that it is the communion of the one, and of the other, by the which words he declareth plainly, that the bread and the wine doth alwaies remaine bread and wine, but they are certaine and infallible pledges, of that cōmunion, which we haue in y<sup>e</sup> body of Christ. See also, y<sup>e</sup> the bread, & the wine, are nothing but signes of the body, and of the bloud of Christ: yet neuerthelesse we do participate of the same, as trulie, as if we shuld eat his flesh, and drinke his bloud, after a carnall manner. Let vs adde, that this interpretation (which is the second point we haue to handle) causeth no inconuenience, and that by the same, those

those foure absurdities which are recited before, are auoided: for by the same, the signes remaine in their owne nature, the blood of Iesus Christ, is not separated from his bodie; his humainitie is not diminished; neither the truth of his ascension, and sitting at the right hand of his Father.

And further, wicked men shall not partake The Am  
of the body of Christ, and of his blood. But plying  
what will bee objected, if this bee the of the se-  
true meaning of Christ? how is it declared cond part,  
by more manifest words, and lesse doubtfull?  
One answereth, that this promise cannot be  
made by a more brieft kinde of speeche,  
and more significant. For if hee had saide,  
*This is the pledge, and the signe of my body,*  
there shuld not haue been a promise as there  
is, vntlesse he had vsed more words, as if hee  
shoulde haue saide: I assure you, that this  
bread, and this Wine, doth so represent vnto  
you my body, and my bloud, that as often as  
you do partake of these visibler things, you  
shall trulie communicate of that which is  
figmfied vnto you. And so it must needes  
haue come to passe, that Christ must haue  
doone, as flatterers that goe about to per-  
swade any man, vse many woordes, and  
arguments, but there is no force manye  
times in theyr speeche, as commonly it hap-  
peneth to those that being desirous to make  
other



others, beleue something, they haue copie of words, but little matter. Contrariwise, serious and graue things, doo require ordinarily fewe words, but very significant, and full of force, and maiestie: we see for the most part, that Kings and Princes speaking of any matter of importaunce to them that are about them, oftentimes they vse but one woorde, which they do print in their minde, as though it were some oracle from heauen, they do ponder, and imagine to finde out that which he would say, that if they vsed many wordes, they would not so easily be carried away, and they which hearde them, would not be so attentive to consider them. Namely, this is perceiued in great men, when as they make promises to their familiars, for beeing so made in fewe wordes, they haue more grace and waight. So Iesus Christ in this place speaking to his Disciples, to communitate with them his body, and his blood, (which was a thing of great importance) he spake in fewe words. *This is my body and my blood*, that is to say, which signifieth my body, and my blood. And this was also for the benifit of the Disciples: for they hauing vnderstoode these words of their Maister, they might thinke themselves what their maister meant, when he said: *This is my body*. For when he spake these words vnto them, they were a long time

at the table, eating and drinking with him, & he neuer spake any such thing: so that they might cōclude with themselues, that by these words, he would signifie some great matter: so that this thing beeing well considered, his Disciples might bee the more wakened by these fewe wordes full of waight and maie-  
 stie, diligently to ponder them, as if hee had vsed many wordes. Although already this matter is sufficiently manifested, yet wee will make it more euident by these reasons following. First that spirit of God, hath vsed the like speeche as he hath done heere in the promise of all the sacraments, of the old testamēt, that is, in giuing the name of the thing signified, and inuisible, vnto the exteriour signe. As we reade in *Genesis*, that God beeing wil-  
 ling to assure *Abraham* & his posteritie, that *Circumcision* was a certaine signe vnto them, that he had receiued them into his couenant, hee calleth *Circumcision* his couenant, *Gen. 17*  
 in fewe words. The like saith *Moses* of the Sacrament of the Paschall Lambe, calling it the Lords passeouer: for to signifie vnto the Iewes, that they should be assured of the continuall fauour of God, hauing giuen them a taste of his incomprehensible bountie, when he sent his destroying Angell, who slewe all the first borne, as well of men as of beastes, in all the houses of *Egypt*, and passed ouer the  
 children



2 Cor. 10

children of *Israel*, without dooing them any hurt, whereof that ceremony of the Paschall Lamb, was to them a sacrament. To these kindes of speaking, we may ioyne that which *S. Paul* vseth, where he saith: *That our Fathers haue eat the same meat, and drunk the same drinke in the wildernesse, which we haue done, because that the rocke out of which issued the water which they dranke, was Christ*: for this manner of speeche is altogether like this. But lette vs diligently obserue, that this maner of speaking, *This is my body*, wherof here question is made: is likewise so vsed in our cōmō tongue, as for example, If a king sheweth fauour vnto a malefactor, giuing vnto him, the letters of his fauour, sealed with his owne scale, it is said cōmonly to the malefactor, beholde thy pardon: & yet neuerthelesse, those letters which are giuen him, are not his pardō, but a certain & infallible signe of his pardon. So in this sacrament we see the like, for they are called scales of the word of God. As *Saint Paule* doth beare witnesse of Circumcision: which he calleth to the Romaines, *The scale of the righteousness of faith*. It seemeth, that it was impossible to vse any plainer kinde of speeche to vnderstand, Christs meaning, without any conceit of carnal eating, and humaine drinking, as though we were deuourers of men: like those kinde of people, called *Anthropophagi*,

Rom. 4

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dropopagi, and Cyclopes. But we may cause a  
 greater light to shine to our selues, when we  
 are certainly assured, that we do partake the  
 body and bloud of Christ, by faith: which is  
 the proper instrument which God hath giue  
 vs, to eat his body, and drinke his bloud, that  
 is, that we constantly belecue, that we cōmu-  
 nicate trulie with his body, and that our con-  
 sciences are thereof so well assured, that wee  
 neede not to doubt. Therefore one of the Fa-  
 thers hath said, that when we come to this  
 sacramēt, that we must not prepare our teeth  
 nor our mouth, but y<sup>e</sup> we must beleue, & thē  
 we haue eatē Iesus Chrst, & for this cause faith  
 (as some of y<sup>e</sup> auncient doctors affirm) is y<sup>e</sup> eie,  
 by which we see Christ: y<sup>e</sup> hand, by which we  
 take hold of him, y<sup>e</sup> arme, by which we do im-  
 brace him, and are vnited vnto him. And euē  
 as whē we see any thing with our eies, y<sup>e</sup> we are  
 assured y<sup>e</sup> we see it, whē we hold any thing in  
 our hāds, we doubt not but y<sup>e</sup> we hold it, whē  
 we eat any meat, & drink any drink, we feele  
 y<sup>e</sup> same in our mouth, & in our tast, so oughe  
 we to be assured, y<sup>e</sup> we do cōmnicate with y<sup>e</sup>  
 body of Christ, & with his bloud, yea we may  
 say, we are more certain thereof, because our  
 outward sēces are oftētimes deceiued, the eie  
 thinketh to see a thing y<sup>e</sup> which it seeth not: or  
 it is some other thing thē y<sup>e</sup> eie taketh it to be:  
 the eare taketh one sōūd for another: y<sup>e</sup> pal-  
 yet swalloweth down some meat, although it  
 be

The means  
 how we doe  
 partake the  
 body, and  
 blood of  
 Christ in,  
 the supper.



be somewhat bitter, & findeth it to be sweete, if it be good and wholesome, it thinketh it to be euil, if it be venomous, it doth not perceiue it, & so it falleth out in the other sences, which are deceiued in euery thing. But faith beeing true and sincere, cannot bee so deceiued. So that a Christian may conclude, that he is more assured by the instrument of faith, to partici- pate y<sup>e</sup> body & bloud of Iesus Christ in the sacrament, then by the sight of his eyes, hea- ring of his eares, touching of his handes, or tasting with his mouth. And finally if wee should set down that which is commonly ob- iected in this place, that is, howe this can bee done, and that Iesus Christ is aloft in heauen, and we belowe vpon the earth, yet neuerthe- lesse, that he should giue vnto vs his body, and his bloud. To this we answer, y<sup>e</sup> God can do it by his word, which is incomprehensible: but to the ende it shall not seeme so strange to our carnall vnderstanding, we would vse a familiar similitude, to make the same more e- uident. The first shall be takē from the sunne, the which as it doth communicate by his beames, and reuerborations, his force and ef- ficacie, vnto them that liue heere belowe, al- though it be a dead creature, as the Philoso- phers affirme: by a farre greater reason Iesus Christ the Creator, the sonne of righteous- nesse, beeing on high in Heauen, at the right

Notable si-  
militude s,  
shewing  
clearly  
how we doo  
partake the  
body of  
Christ.

hand

and of his father, he can more easily commu-  
nicate his bodie and his bloud in the Supper,  
by an infinite vertue, and an incomprehen-  
sible power of his spirite, because vnto him,  
it is no matter of any difficultie, to ioine  
things together that are farre distant, as those  
that are neare.

The other similitude although it be weake,  
yet it may serue to vnderstand this mystrie,  
(for it is a hard thing to finde out those  
things which are strong inough, to signifie  
in any sort this incomprehensible secret)  
it shall bee taken from a great and high  
Tree, which from the center of the earth,  
reacheth as it were vnto the heauens (as  
mention is made of such a tree, which Na-  
buchadnezar saw in his dreame) seeing that  
the life and the vertue which dooth main-  
taine all the branches and leaues in this tree,  
be in the roote, which although it be hidden  
in the earth, yet it dooth easily nourish,  
and giueth a growing life vnto the highest  
boughes, although they bee farre from the  
roote, wherein is the spring, and fountaine  
of life. if I say, this creature without life,  
can doo this easily, why should wee not  
beleeue that Iesus Christ the Creator and  
conseruer of all things, can communicate vn-  
to vs his substance, to nourish our selues,  
without comming downe from heauen,

R

by



by his spirit, seeing that hee hath promised the same: and hee maketh vs to feele it by experience, when it pleaseth him? Wherefore wee may infallibly conclude, that Iesus Christ nourisheth and quickneth our soules, and watereth them by his blood, in this holy sacrament, so certainly, that wee neede not any thing to doubt, if so bee that we haue fayth, which beeing foirmed in vs by the spirit of God, doth engender in vs so much the more great perswasions, as it is great and plentiful in vs: so that if wee suffer our selues alwayes to bee led by this spirite, wee shall feele more and more his presence in this holy Sacrament: provided also, that wee doo disburden our selues of all carnall opinions. For if wee be replenished with them, and suffer our selues to bee gouerned by them, it is to be feared, least that wee loose his presence altogether, and as wee may say, with extreame greefe and sorrow, that many seeking the same, with theyr owne carnall phantasie, haue miserably lost the same, and haue found the presence of the diuell. For all contentions of words, iniuries, cruel and bloody wars, which are stirred vp and kindled, and which me do practise one against another, to spoyle themselves altogether, are nothing else but the blasts of Sathan, who beeing present in the

middest

middest of them, doth prick them forward to  
such mischiefs. And in truth, if Iesus Christ,  
which is nothing else but loue and goodnes,  
doth raigne by his spirit, wee shal perceiue a-  
mongst christians, another kind of vnion and  
coniunction, then vsually is to be found: but  
that violent pride & bitternes which is in the  
bottom of our heart, beeing the principall  
cause, lette vs earnestly pray vnto God to  
purge vs cleane, that being voyd thereof, we  
may vniue & ioyn our selues by this holy sa-  
crament, with peace & concord, and beeing  
straightly tyed and coupled, wee may  
together with one heart and will, giue ho-  
nor and prayse vnto him, as to our Maister,  
King, and Lord, to whom bee all glorie and  
richesse, both now and euer, *Amen.*

Conclusion

We may iudge by this kind of preaching,  
how profitable it is, by the reading of these  
sermons, in which al the foresaid method  
contained. For although in this last we do  
not alleadge examples, as in the first, we did  
because the matter is diuers, and we cannot  
fully, because no poynt of any vertue a-  
ppertyning vnto which we might exhort the pec-  
cator of any vice, from which we shuld dis-  
courage them: but it was a poynt of doctrine  
which is so high and difficult to vnderstand,  
that it requireth many reasons to make it  
easie, as wee haue done in this place. It is



true that when one will illustrate any poynt of doctrine, hee must vse examples, as the scripture speaking of iustification of faith, dooth propose the example of *Abraham*, easily to make the same to bee vnderstood: but this is altogether in a diuers thing, then this whereof wee haue spoken, as euerie man may gather of himselfe, that I neede not aduertise the reader to take heed of confounding these things together. Let vs go on forward with our matter, and let vs obserue, that to keepe that method before spoken of with most fruir, it is good to obserue heere two poyntes. The first is, that to handle high matters, and full of weight (as some bee more then other) it is expedient to prepare the people to hearken vnto the same attentiuely, and to doo the same. Wee may vse an insinuation, both in the beginning, and also oftentimes in the midst of the Sermon, as if one should say, hearken, lende your eares, attend, and you shall heare a maruailous thing, a matter that concern's you, and that will bring incredible comfort vnto you, or some such like speech. And in this wee shall imitate the Prophets, which haue oftentimes vsed it, as *Moses*, *Esay*, and others, who being desirous to stirre vppe the dulnesse of the people, they haue called the hea-

men and the earth to witnesse of that which they haue spoken, crying out vnto them, to heare the voyce of G O D, to the end, that by these meanes they might make men ashamed, if they hearkened not vnto the word of God. For it is as much as if they would haue sayde, that if the heauen and the earth do yeeld obedience vnto the word of G O D, which are creatures without life, that may confounde men with shame, which are li- uing creatures, if they doo not readily sub- mitte themselves vnto his sacred word: and euen so preachers, must vse these and the like kinde of speeches, when they shall see it necessarie. The second is, that in expoun- ding serious matters, especially before the people, to vse also graue words and signifi- cant, liuely expressing that which wee doo expounde. For experience dooth shewe, that a man hath no grace at all, when hee expoundeth an high matter with light and pale wordes, not expressing sufficiently the force and vertue of those thinges which hee handleth, as when one expoundeth a small matter, and of no importaunce, with wordes full of maiestie. Therefore a prea- cher must haue discretion howe to vse the one and the other. And because that in na- ture, more thinges are found then wordes, as Aristotle sayth (whereof commeth Homo-

The Prea- cher must deuise all meanes that he can to per- swade the people.



nomyes, that is, when by one and the same worde, we vnderstande diuers thinges) he must endeavour himselfe principally, to heape vppe a treasor of wordes, so significant, that when hee purposeth to expound any thing to the people, who is ordinarily rude, hee may the better comprehend the same in many wordes: I meane not, that he should speake the same woordes againe, but other woordes, signifying the same thing: and when as hee knoweth the first signifie lesse, and the other more, and so, that there is more weight in the one then in the other, as they follow in order: for if by fewe woordes and simple, wee doo expounde a serious matter vnto the common people, they shall not well vnderstand, by reason of their dullnesse and ignoraunce. And this also is according to the imitation of the Scripture, which doth vse many wordes, that signifieth all one thing, and it doth repeate often times the same woordes, to make vs stay longer vppon them, as wee may plainly see in the Bookes of *Moses*, so often as he dooth make mention of any myracle: and in the booke of *Iosua* also: rehearsing that myracle in passing the floud *Jordan*, and many others: and also almost in euerie booke of the Prophets. And verily, it is impossible

The Preacher must be rich in words, the better to expresse the matter which hee handleth.

that

that men by theyr industrie and arte in teaching, can sette downe any better or more profitable manner of instructing and perswading the people, and so to become eloquent: there is no way (I say) so good, then to follow, and diligently to keepe the phrase of the scripture. But if wee doo expounde any thing to men learned and of knowledge, or to shewe our sufficiencie, or to apply our selues vnto theyr capacitie, wee may better expounde in fewe wordes full of force, then in many: because they can vnderstand that by fewe words, which others cannot by many. Wherefore the Preacher applying himselfe to the one and the other, hee must haue discretion to obserue this in his due time and place.

## CHAP. V.

*What is to bee obserued in the pronouncing of the Sermon vnto the people, with edification.*



Concerning the manner of pronounciation, it is hard to prescribe and set down precepts, wiche are to bee obserued in our Sermons to the people, by reason of the diuersitie of the voyce. For



Some haue a shrill and slender voyce, other a great, some speake lowe, and soft, other high and sounding, &c. So that the best way for euerie one, is to bee acquainted with his owne voyce, and so to order his speech: but vnto whome G O D hath giuen a fitte and agreeable voyce, hee must take great heede in gouerning the same: for seeing that such a voyce is one of the greatest giftes of G O D that a Preacher can haue, hee must beware that hee dooth apply the same to the best vse: but howe shall hee vse it? principally in preaching, hee shall keepe alwayes the same tenour sufficiently high, that all may vnderstande euerie worde that hee doth vter: when hee also shall speake distinctly and leyslerly, for to speake a loude and fast, the hearer cannot vnderstand, and by consequent, not conceiue that which the Preacher sayth. *Seneca* speaking of that manner which *Cicero* vsed in the pronouncing of his *Orationes*, that hee spake for the most parte distinctly and readily, that is, it came from him with great ease, not hastily, that in him there was a kinde of easinesse, no celeritie: afterwarde hee addeth: I desire then in an Orator, that his wordes may passe from him without any leite, and that hee pronounceth his words,

A good  
voyce in a  
preacher, is  
a singular  
gift of God.

Sen. in E.  
pist.

words, as though they should flow from him. And this is that which a preacher should labour for in the pronouncing of Sermons vnto the people, because of the great profit that commeth thereof.

Lette vs ioyne vnto this another saying of the same Authour, that the ornaments of learning and eloquence, doo consist in the fitte pronuntiation and gesture of the bodie, with which hee that is furnished, hee may assaile the hearers three manner of wayes. First in pearcing into theyr eares. Secondly, in delighting them. Thirdly, in gayning theyr hearts. And heere wee may obserue two poyntes verie profitable for the preacher. The first is concerning pronuntiation, the which as experience teacheth, hath great force in teaching, especially when it is well ordered. For although a man bee profounde in knowledge, yet if hee hath no grace in pronouncing, hee can little edifie, but if hee bee garnished with a milde spirite, and with a grace of pronuntiation, hee doth maruailously edifie, although hee handle not deepe and profounde matters.

The profit of the voyce when it is ordered as it ought to be

But well to order, and to dispose this voyce, what must hee doo? hee must oftentimes chaunge the same, according  
to



When a  
preacher  
doth de-  
nounce the  
judgements  
of God, hee  
must speak  
harshly.  
When he  
speaketh of  
the promi-  
ses of God,  
pleasantly.

to the occasions which may bee offered, that is, in speaking sometime high, and sometime lowe, but in such sort, that he may be vnderstood of all, if it be possible. Moreouer, hee must consider, when he speaketh of sweet & delightfull things (as of the promises of god) that he do likewise in some sort expresse the sweetnesse of them, by his voice: and whē he speaketh of fearefull things, which are to astonish the hearers, as with the iudgements of god, and threatnings against men, it is necessarie to force the voice, and to make the hearer as it were, to tremble at the denuntiation of them. For in truth, as *Cicero* hath very well said, it is a fault in an Orator, when hee sheweth a thing full of pleasure and delight, with sorrowfull words, as when hee pronounceth a base thing, with a pleasant and delicate stile. The other point is, when he speaketh of any thing done, he must vse so much pronuntiation, as is requisite, because it is of no small force, when it is done with modestie: but if it be done with affectatiō, to please the hearers & if it hath immodesty mingled with it, as the shaking of the whole bodie, the moouing of the hands, of the feete, and of the armes, and with the turning of the heade altogether affected (although hee may edifie the ruder sort, because that oftentimes they are more rauished with such motiōs, thē with the voice and

and instruction) hee must auoyd it as much as he can.

The reason is, because that preachers, which do declare good & profitable things (which do require humilitie) they ought to shewe in all things, a singular modestie. That were more tollerable in courts, wherein matters are pleaded, for lawyers, & rhetoricians, and orators, which handle matters, which may better agree with such kinde of speaking, then with the sacred diuinitie. It is true also, that he must not be scrupulous, as some, which would not haue vs to vse any gesture at all, nor to delight the hearer in any thing. For if the hearer bee delighted with the preacher (vsing an honest gesture) & taketh a singular pleasure in hearing him, & may also verily much edifie, if he heareth with desire: and fro this delight, there may proceed also some frute, that he may receiue, which taketh such pleasure in hearing: so that for this cause, wee may apply our selues somewhat to delight the audience. But hee must take heede of one fault, into which hee maye fall, especially in regard of his voice, that is, in making it to resound, and to giue an Eccho, that nothing is heard but the sound, and litle instruction, is gathered of all that is pronounced by such a pleasant and delightfull voice. For it is a thing not onely vndecent, but also very vitions,

As an honest & profitable gesture becometh the preacher, so an immodest is vnseemely, & he must abstaine from it.

How he voyce may be abused.



vicious, to pronounce a light and vaine thing with a graue voice, as though it were a matter worthy great commendation, as to speake of graue and serious matters with a resounding, and delectable voice. Hee may fall into this extremitie, when being puffed vppe, with I knowe not what opinion of himselfe, and of his sufficiencie, doth despise study, speaking that which comineth into his minde, thinking that he hath sufficiently preached, although hee neuer much thought vppon that which he spake. Such be like some amongst the Philosophers, who doo not onely boast to knowe any thing, but that they can answer readily to euery demaund, without needing any preparation, or meditation: but as the behaviour of these men, hath iustly bin thought ridiculous of many of the sounder Philosophers, the custome of Preachers which goe about to make the like vaunt of their vanitie, is more worthy to be laughed at, and blamed, because it is almost a thing impossible to speake well of an high and serious matter a long time, and to edification, without thinking vpon the same before hand. *Cicero* saith, that it is profitable sometime to speak on the suddain, but it is more profitable when one is prepared thereunto, because there cannot be much ioyce in that which is without premeditation.

The preacher must  
neuer  
preach  
without  
study.  
1 Oiat.

*Demosthenes*

*Demosthenes* hath better met with this fault, saying: He is a very bad man that will speak, or that goeth to speake seriously of waighrie matters, without being prepared: If this bee true as it is, into what discredit may y<sup>e</sup> diuine Preacher fall, who dareth, without hauing thought vpon the matter before, go into the Pulpit, to declare, not the word of a King, nor of an earthly Monarch, but of the liuing God? Then i thinke with thy selfe what a mischiefe thou fallest into, when thou art guiltie of this fault.

He y<sup>e</sup> preacheth the word negligently, he procureth the curse of God, but he that performeth his durie with diligence and a good conscience, he getteth the blessing of God.

Thou hast not to doo with men, but with God, whose person thou doest represent. If thou beest negligent in his seruice, doest thou not thinke with thy selfe, that GOD which hath so honoured thee, and exalted thee so high, as to be his Ambassador or messenger, will not be greuously offended with thee? Thinkst thou not that Iesus Christ who was willing to dy for thee, & for those sheep that hee hath committed vnto thee, that he will not punish thee for thy slouthfu'nesse, if thou disdainest this so honourable a charge?

Againe, dost thou not imagin, that such idlenesse is detestable to the Angelles, who watcheth continually for the preservation of the faithfull? And further vill, not thine own conscience bee a thousand witnesses, which will



will cruelly torment thee, and accuse thee before God of thy negligēce, & carelesnesse, & of y<sup>e</sup> sma'll zeale, which thou bearest towards the glory of God? But consider on the contrary side, if thou beest feruent in studie, to deuide the woord of God with most edification, & that ordinarily thou dost not declare the same, without preparation, and y<sup>e</sup> the people which come by heapes to thy sermons, do returne cōtent, & satisfied, God, Iesus Christ, who seeth thy trauaile, thy diligēce, thy zeale for the saluation of y<sup>e</sup> faithful, will abundantly blesse thee, the Angels will reioyce, thine own conscience will yeeld vnto thee a singular cōtentatiō wil bring vnto thee, souereign cōfort, and will alwaies set thee in the rest & tranquillitie of the soule. All this, with many other reasons may prick thee forward, to the performing of thy dutie, not to go forward in thy calling negligently. But behold also one point which likewise may prouoke thee more chearfully to perform thy duty, y<sup>e</sup> seeing that it may so happen, that thou shalt preach before a great multitude, if thou beest wel prepared, then thou maiest more edifie, then thou hast done many yeares before, eyther by writing, or otherwise: and therefore thou must take heed that thou doost not let slip so good an occasion. To conclude this matter, we may obserue, that seeing that it is a great  
 paine,

paine (as Cicero saith in his first book *de Natura deo*;) to speake alone before a multitude of men, then when euery one ha keneth, and that there is almost none which doth not more marke the faultes of the preacher: then that which is wel spoken, and if any good lesson be giuen, it quickly slippeth out of the minde of the hearers. It concerneth vs seriously to aduise to speake with feare & great discretion of the spirit, and before wee begin, we must remember to beg the same grace at Gods hand, with ardent and deuout prayer.

The preacher must desire of God the spirit of discretion, when he goeth to expound Gods word.

## CHAP. VI.

### *Of the manner of disputing.*



**T**is high time now to come to the second part of the ministerie, that is, To conuince the aduersaries with sound doctrine. Vnder this part, we comprehend the disputations & conferences of learned men, & especially of diuines: for seeing y all exercises ought to be ordained (as they are in many places) to frame theselues to couince those who do resist the truth: wee may very fitly containe such disputations and conferences, vnder



Vnder the forme of reasoning. But we vnderstand not by these conferences, and disputations, onely those that are vsed certaine houres in the vniuersities, or other where, which are not common to euery one, but we vnderstand also, and principally, those which ought to be vsed oftentimes, betwixt them which doo apply themselves to some studie, eyther in familiar discourses in the house, or in walking abroad, or in sum, vpon such occasions, as may be offered. Wee say that such conferences are necessary, because they are a good meanes to make others acquainted with that knowledge which we haue, or with that which we haue not, and he that can haue conference with them with whome he doth conueyse, he may peradventure knowe them, whom he knoweth not before: by this louing manner of conferring with them.

2. By this conference we may learne much (so that they be done modestly, and with an affection to search the truth of any thing, otherwise they cause more harme then good) for if they that conferre with vs, bee our superiours, that is, if they be esteemed for great men, we must firmly retaine those reasons, which they do propose: but if they bee our equalls, and that in conferring with them, we perceiue that they do excell vs, that may engender in vs a kinde of holy and lawdable iea-

lousie,

lousie, which may stirre vs the more liuely to  
applie our studie. Moreouer it cometh to  
passe, that we may better retain those things,  
which by conference we do debate vpon by  
diuers reasōs, thē those things that we hear or  
read oftentimes of our selues, wherby a great  
comoditie redoundeth vnto vs. Thirdly, whē  
we haue studied and heaped vp much know-  
ledge, vnlesse we do impart the same to others  
by conferēce, it litle auaileth, & remaineth by  
vs almost vnprofitable. Further wee may ad,  
that such conferences be necessary, not only  
because our knowledge should remaine as it  
were barren: as principally for these incōue-  
niences which oftē times happeneth. First of  
al, by reasō we may deceiue our selues in our  
knowledge, & how is that? that is, in concei-  
uing of many things which we read, another  
manner of vnderstanding then we ought, as it  
falleth out many times amōg many, who rea-  
ding certain authors, vnderstandeth thē other-  
wise then the author meant thē, but by often  
conference, they may bee made cleare diuers  
waies. Secōdly, seeing v̄ naturally knowledge  
passeth vp, & maketh the most part of men  
proud, it is great maruell, if those which haue  
gotten knowledge, & which are desirous to  
obtain it, become not insolēt, if they liue pri-  
uately, without cōmunicating their gifts with  
other men: wherof it cōmeth, that such hauing



a preiudicate opinion of their own sufficiencie, do despise others, & make no reckoning of any but of themselves. And this is the cause, that such oftentimes by incoūtring of others in conference, being reprehended and discovered to be ignorant, they are very much grieved & cast down, & this is because principally they perceiue the report of their sufficiencie to be diminished, and therby to be dishonored. In somuch, that some when they come into companie, do blush for shame: other do pursue with deadlye hatred, those which haue reprobued them, other break out into intemperate passions, & do defend by al means that errour, whereof they were reprobued, although it be very foule & monstrous, imagining by that stiffness in opinion, in some sort to recouer that honour, which they thinke to be made lesse: wherby oftentimes they fall into great & horrible mischiefs. To be brief, such accidents do cast them headlong into strange troubles, and perturbations of the soule, as we may see by experience, & many can be good and sufficient witnesses hereof. But when one is accustomed to be reprobued, and to reprove, or to be overcome, or to overcome, it is profitable both for him that is overcome, & reprobued: as for him that doth overcome, or reprove. It is profitable for him the more he is overcome, or reprobued, in this, that when he is reprobued in som reasoning, as may fall out, it is not grie-

uous to him at al, because he is accustomed to it: but cōtrarie, it is pleasant, & profitable, because by this means he learneth, according to the saying of one of y<sup>e</sup> fathers, that when one is reprovēd, he is instructed. It is profitable also for him y<sup>e</sup> doth reprove & ouercome, in this, that being accustomed to ouercome, and to be ouercome, he doth not therfore despise him which is ouercome, or reprovēd, although he be farre more sufficient then him: because that in such a case, if he should despise him, it might so come to passe, that being reprovēd, or ouercome, he should fall into the same contempt, vnto which he wold bring him, whom he hath reprovēd, or ouercome. And by this means the vanitie of them may be corrected, who hauing reprovēd or taught any one in some childish thing, & of some small importance, do afterward make their boasts & brags of it, to their own praise, & to the cōtempt of them, whom they haue reprovēd or taught: in which they do many times rather shewe their sottishnes, and ignorance, then their learning and wisdom. To what end then such conferences serueth, euery one may discern by these reasons set downe: & aboue all things (the same being as that oyntment called *unguentum catholicum*, to purge vs of that folly, and imaginarie fantasie, which wee conceiue ordinarily of our owne sufficiencie,) we may



The pre-  
acher must  
be skilfull  
in disputing

Sophistrie  
hurtech  
much.

conclude, that the exercise of them is so profitable, as the want of them is hurtfull. But seeing that wee handle here principally the maner of disputing, which is altogether necessary for the which desire the office of a preacher, to conuince the gainsayers of the truth: we say generally, ¶ a preacher must not lesse apply his study, diligently to attain vnto the art of disputing, to be able to cōuince, the to the faculty of preaching with cōmendation. And the rather at this day, because we liue in such an age, in which the truth is so obscured and inwrapped, in such craftie subtilties, that the simple and ignorant men, are made to belecue, that light is darkenesse, and truth falshood: so ¶ it is aboue al things necessary, that the preacher be endued with the knowledge of disputing, to defend the truth against the subtile practises of ¶ aduersaries of the same. But here he must take heed of an extremity, that in steed of being a good disputer, he becomes not a Sophister. This extremitie is dangerous for two reasons: the first is, that he ¶ learneth it, trauaileth greatly to attain it, & whē he hath gotten ¶ same, it profiteth him nothing at all, but greatly hurteth him. For we see by experience, that they that are as it were drunkē with the same, thinking themselves vnequall to others, they become for the most part very proude & insolent, fu<sup>of</sup>

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of vaine glorie, which be great hinderances  
 to attaine vnto any soundnesse in learning.  
 There bee some that compare verie fitlie  
 the Sophister vnto a certaine beast called  
*Bonafus*, who carrieth hornes which serue  
 him to no vse, but are burdensome, because  
 they are inwrapped the one within the o-  
 ther: in like maner, Sophisters haue logick  
 so intricate, that it cannot serue their turnes,  
 but rather do them much harme. The second  
 reason is, that it is also hurtfull, as well to  
 others, as to theselues. For they vnto whom  
 they speak, for the most parte cannot vnder-  
 stand what they say, and that which is worse,  
 they do often seduce & deceiue many, who  
 cannot conceiue or iudge of theyr subtilties.  
 And wee must not bee mistaken, as though  
 we blamed logicke, as men ignorant of the  
 same: for we know by experience, y<sup>t</sup> it is so ne-  
 cessarie for a Preacher, that without it, he ca-  
 not not onelie conuince the gainsayers, but  
 also he cannot handle the word of God with  
 good order & dispositiō: but we do find fault  
 with the excesse, into which many enter after  
 this study, because y<sup>t</sup> the excesse doth much  
 and more harme, then a meane knowledge  
 thereof doth good. For euen as the Iuy leaues  
 whē they are applyed outwardly to y<sup>e</sup> sinows,  
 do very much ease the pain, but if one drink  
 the iuice of the hearb, it hurteth them: as cer-

A fit simili-  
 tude, shew-  
 ing the vse  
 of logicke,  
 when it is  
 soberly stu-  
 died, and  
 the abuse  
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Cannon of  
Pope Vr-  
ban.

tain natural philosophers haue said: euen so, if one be excessive in the study of logick, it shal greatly hinder his other studies, & especially his godlines: but if he shal lightly touch it as it were without, he shall further his learning. It is truly said, that seeing that Sophistrie is deuised, as a certaine Cannon saith, not to build, but to destroy, not to make y<sup>e</sup> truth manifest, but to obscure it, and that the preacher must defend it against all the obstacles thereof, it is good that he vnderstandeth Sophistry, not to vse it to deceiue others, but to defende himselfe, and that they vse it as phisitions doe venomous hearbs: that is, as it is profitable for them to know them, that they carefully take heed of them, and that they may vse them (if occasion serueth) in some cause of necessitie. The Pastor also must not bee ignoraunt of Sophistrie, to the ende hee may maintaine the sounde doctrine against all Sophisters. But if hee that desireth to bee a preacher, wil excell in this Arte, not contenting himselfe with a meane knowledge therein, hee may spend much of his time vnprofitably, & whe he hath wel sweat at it, he shall find no great vse thereof. For it is not the right way to come to a sound knowledge, but a wrong and crooked way, in which all they that haue walked, they haue strangely erred, as we may see at this day many, who affecting sounde know-

knowledge, haue stayed too long in this, and that for want of iudgement, which is the cause they trauaile much, and yet stil remain barren. This is the complaint of an ancient Doctor, saying: Whereof commeth it to passe, that so great a multitude of learners, of which many haue a good spirit, and doo vse exercise, and yet verie fewe are founde which doo attaine vnto true knowledge: we must know that in euerie action whatsoeuer it bee, we must obserue two things. The first is, to knowe the woorke which one goeth about to doo: The second is, to be acquainted with the meanes of compassing the same: for these two things must bee so knitte together, that the one without the other is vnprofitable. After hee addeth, that wisdom is better then force, for wisdom doth that by and by, which force is a long time in dooing. Also in euerie study whatsoeuer it bee, hee that laboureth without order and discretion, hee trauaileth well, but he bringeth not his study to that perfection as is conuenient; and he is like vnto him that beatech the aire, or casteth stones against the wind. Looke vpon (saith he a little after) two men walking in the forrest, the one going in a crooked way, the other in a plaine, both go to the same place by diuers wayes, but both do not a like, but he that goeth the right way

Huz. 3. Di.  
dasco.

To attaine  
sound  
knowledge,  
we must  
proceede  
in our stu-  
dies with  
iudgement.



sooner commeth to his iournies end then the other. This is that which wee see at this day in many schollers, who being light witted, and hauing no iudgemēt, do miserably loose the greatest part of their time in trifles and sophisticall quiddities. They think y they can neuer vnderstand diuinitie, without the perfect vnderstāding of *Aristotles Organum*, and so being seduced with these vaine thoughts, they euer after crucifie themselves: so y they that imagine that they haue very great knowledge, they do beleeue that they haue found the bean in the cake, & they that haue entred somewhat further, perswade themselves, y for their learning none is to be compared to the, & they make no reckoning of any, although their knowledge be neuer so good, vnlesse they fit their conceit in this matter. So that they are in such taking, as they be which drinke of the water of the floud *Gallus*, which is in *Phrygia*, which caseth all them that haue any disease in theyr bodyes (for it hath such a vertue, as certaine Philosophers beare witnessse, to cure in some sort, all the diseases of the body) when one drinketh moderately therof, but if it be drunke without measure, it maketh men madde: euen so those that are drunkē with the study of philosophie, doo loose often times their vnderstanding, and become frantick: but they are

wife,

wife, who contenting themselves with a moderate knowledge of Logicke, and of all kinde of Philosophie, maketh it to serue them after, as a good instrument, the better to attaine vnto the other sciences.

There are at this day many commentaries vpon *Aristotles Organum*, the which, if they were diligently read, they might cause one to vnderstande as much as is expedient to knowe: but amongst others, there is a translation in French of S. Frescor, a Gentleman and Councellor to the French King, a man of rare knowledge, who for his rare and surpassing dexterity, hath made that *Organum* so easie, by those exquisite ornaments, wherewith he hath enriched the same, that he that will seriously reade it, if hee bee but a little steene in Logick, and hath any iudgement, hee may gette more knowledge in that arte in foure or five monethes, then one may gette in reading, before many other commentaries, in three or foure yeares. In which wee and our posteritie are much beholding vnto him, in that hee hath shewed so short a way to come to that knowledge, which before wee could not attaine vnto, but in long time, and that not so surely, as by following his steppes.

Lette vs besides, heere adde a notable poynt,

As the moderate studie of philosophie doth frame the iudgement, so the excessive maketh one to loose his vnderstanding.



Naturall  
Logick may  
convince  
the aduer-  
saries of the  
truth.

point, principally for them who cannot conveniently go and stay long at the schooles, to learne the art of disputation: that is, that to overcome the gainsayers, they may do it with naturall Logicke: so that it be grounded vpon the worde of God. And in truth, that is the true forme to dispute in Diuinitie, to haue sounde and exact knowledge of the places of the Scripture: for whatsoeuer argument it be, (how subtile soeuer,) the propositions must bee proued by the Text of Scripture, it is certaine, that if one bee sufficiently grounded in the vnderstanding thereof, the Arguments may easily be overthrowne that are propounded vnto vs. For if wee vnderstande the places, vpon which theyr syllogismes are grounded, they may easily bee answered without any difficultie. And let vs marke, that if wee must apply our selues principally to know well the reasons of some difficultie which may be obiected, and yet that there bee many ignoraunt to make syllogismes, and yet neuerthelesse, they may propose great difficulties, vnto which vnlesse you aunswere by liuely reasons, they will not bee satisfied, and if you will dispute with them syllogistically, they will thinke you impertinent to the matter, as vnlesse the disputation bee made in the Schoole by syllogisme, it is counted absurd.

first. And although many are to bee  
founde at this day, which themselues make  
bookes which are not vnprofitable, it is not  
greatly to bee discommended. And wee  
may adde that those that are filled with  
sounde reasons, that they can readily proue  
or confute any thing, although they vnder-  
stande not the manner of making a syllo-  
gisme (seeing that it is impossible for them  
that seldome or neuer frequent the schooles)  
they are to bee preferred before those,  
which haue no other thing then some tri-  
fling cauls.

*Aduer-  
saries of the  
truth, must  
be confu-  
ted by  
sound rea-  
sons, and  
not by sub-  
tilltie.*

But because peraduenture wee haue no  
sufficient authoritie to perswade this to  
some, wee will produce the authorities of  
the auncient, who are more experienced  
in these thinges, then any man at this day  
can bee. *Peter Rau.* sayth in a certaine  
Sermon, that there is nothing more woor-  
thy to bee hated then subtile, if there bee  
nothing else but subtile. For what pro-  
fiteth a man to spende all his dayes in  
that, of which there is no vse, neyther in  
the house, nor in the warre, neyther in plea-  
ding, nor in the Court, nor in the Church,  
nor any other where, but onelie in the  
schooles. *Seneca* writing to *Lucilius*,  
sayth, What is sharper then an care of  
corne? and to what vse serueth it? such (saith  
he)



The vanity  
of them  
who takes  
pleasure in  
nothing  
but subtil-  
ties.

he) is the minde which waxeth proude with subtiltie, and hath in it selfe no grauitie. The same author saith likewise in another place, what profit is it to ouerthrow the writings of others? to confirme sophistical fallacies by words alone? to condemne the writings of the ancient, and to mislike all things that is not founde in the writings of theyr maisters? The same *Seneca*, in his fortie and fise Epistle saith, that cauilling, robbeth the time: and he addeth, we tye knottes with our words, by doubtfull significations, and a litle after, we do vntie them againe. To what purpose dost thou distinguish the similitudes, by which a man cannot be taken, vnlesse he disputes? Things deceiue them, that discern them not: Sophistmes hurteth them not that knoweth them not, nor profiteth him, that knoweth them. And in this sixteenth Epistle, he saith: (deriding such subtilties) I might deserue by right to be counted a foole of all, if when olde men and women, doo gather vp stones, for the forification of a town, and that the armie of young men do expect the enemy at the gate, and when a signe is giuen them to goe out, and when the shot flyeth about theyr eares, and they be come to blowes, if I (I say) should bee so ydle, that then I should propound such friuolous questions as these: *Thou hast what thou hast not* lost:

If thou hast not lost hornes, therefore thou hast  
 should not I be counted a very Iddiot,  
 I should be deuising of such follies at that  
 when I am besieged? And further, hee  
 what shall I doo? death followeth me,  
 flyeth from mee, to encounter with this  
 re, giue mee something, cause me to ex-  
 feare, and if then thou makest this Sillo-  
 re, *Mus* is a sillable, *Mus* doth gnawe  
 chest, therefore a sillable doth gnawe the  
 best: what assurance shal I haue of this kind  
 reasoning? or what comfort in the midst  
 my daungers? O childish folly, wee take  
 delight herein, and consume our selues with  
 our, in learning these things. If we haue so  
 much time to spend, it must bee employed  
 fully about necessarie matters: what fol-  
 is it to learne friuolous, and vaine things,  
 such great scarcitie of of time? And in ano-  
 ther place he saith very notably: Wherefore  
 thou tormēt thy self, in a question which  
 better to bee despised, then to be resol-  
 ed in: wherfore the preacher, and especially  
 that desireth this fuction, must apply him-  
 self, to a sound maner of conuincing the ad-  
 versaries of the truth, and to take heede that  
 he be not like vnto those yong mē, of whom  
*Crysostom* speaketh, who being in y<sup>e</sup> schooles,  
 delighted more with painted things, the  
 vaine matters, & that they follow more the  
 fayrest

Time must  
 be applyed  
 about  
 things ne-  
 cessarie.

In prolog.  
 super math.



sayrest things, then the profitable, and the  
 loue not so much those things, which be  
 practise, as those that haue but an outward  
 shew, and do delight more to taste the sweet-  
 nesse of the leaues, then to be nourished with  
 the abondance of the frute.

## CHAP. VII.

*How we must admonish and reprove, which  
 the third part of the Ministrie.*

we must ad-  
 monish  
 with cour-  
 tesie.



Ette vs come to the third  
 part of y<sup>e</sup> Ministrie, which  
 is, to exhort sinners to re-  
 pentance, and amendment  
 of life. In which we must  
 obserue, y<sup>e</sup> reproofe must  
 be ioyned with admoni-  
 tion: Not that we meane heereby, that in  
 matters where we vse admonition, there we  
 should vse reprehension: but as it is the office  
 of the Preacher, to stir vp the people to the  
 performance of their dutie, by good exhorta-  
 tions, so likewise, where he seeth it necessa-  
 rie, he must vse reprehensions. But about all  
 it seemeth expedient, that in all the admoni-  
 tions, which hee maketh, whether they be  
 publique, or priuate, hee vseth courteous and  
 louing perswasions. But alwaies hauing re-  
 gard of those persons, with whom he hath to  
 doe,

following the counsaile of Saint Paule,  
 who saith: *Rebuke not an Elder, but exhort him  
 as a Father: and the younger men as Brethren.  
 The elder women as mothers, the younger, as Si-  
 sters, with all purenesse, and so consequently with  
 all others.*

But because there is not much difficulty in  
 this, let vs come to those reprehēsiōs, aswel in  
 houses, as abroad, which must be don with as  
 great courtesie as may be possible. For seeing  
 that reprehension is of it selfe rude, and vn-  
 pleasant, it must be caried, with great discre-  
 tion.

Great dis-  
 cretion  
 must be v-  
 sed in re-  
 prehension.

When the Phisitians goe to visit their Pa-  
 tients, they doo consider, a long time, how  
 they may remooue away the disease, before  
 they apply any medicine, for if they should  
 vse any phisicke not knowing the sicknesse,  
 they might make the disease the greater. So  
 Pastors must vse this wisdom. But as the  
 Phisitians, doo diligently take heede to ap-  
 ply a pleasant Medicine, where a sharper is  
 necessarie, and the Chirurgion doth not  
 make a gentle playster: where hee must vse  
 a cautery: the preachers in like maner ought  
 both publikely & priuately take heed, & they  
 vse not alluring speeches, when they should  
 speak sharply. And because it is an easie mat-  
 ter for the Preacher to fall into this fault,  
 principally then, when they are called to  
 speake



speake before Kings and Princes; it is a matter of great difficultie. For great men are displeased to heare themselves censured, and commonly they are incensed in such sort, that those that reprehend them, are oftentimes in danger. To correct this feare, we must do that which the word of god commandeth vs: and herein follow the example of the prophets. The testimonies of the worde for this point, are almost infinit, where this is commanded, and euery one may read the same: ~~But~~ wee will produce some of the auncient fathers, which are known to euery one, which ought to be of great importance to perswade euery one to overcome this difficultie. First, when Saint *Augustine* speaketh in his booke *de Doctr. Christi*. That the tongues of flatterers do binde men in their sinnes: this ought much to moue the Pastor. For seeing that he is ordained by God, to reprehend sinne, and to detest them, that commits them, and if he doth it not, he heapeth vp the wrath of God vpon his owne head. Secondly, whereas Saint *Ambrose* saith, in his sixt Epistle: that there is nothing more dangerous for the Minister in respect of God, nor more vile towards men, then not to pronounce freely the truth, which he knoweth and seeth: this saying also ought to stir vp the Pastor, to reprehend euill without flatterie. Thirdly, where-

The preacher must not flatter whom he should reprove.

So **Gregorie** in a certain Homily saith, That  
 we that live in the oblations of the faithfull,  
 the which they offer for theyr sinnes, if wee  
 see theyr oblations, and conceale theyr  
 sinnes, wee ease their sinnes. Hee sayth also  
 in the same place, Consider my brethren,  
 what a condemnation you procure to your  
 selves, when without labour ye take the wa-  
 ges of labour: what an hainous crime is  
 this, to take the price of sinne, and in  
 our preaching, to speake nothing against  
 sinne. Also hee sayth in one of his Homi-  
 lies vppon **Ezechiel**: We that are called  
 Priests, besides many sinnes which are  
 proper vnto vs, wee doe adde vnto our  
 sinnes other mens sinnes, when wee doe  
 not reprove them: that is to say, so ma-  
 ny as doe in theyr sinnes, wee are the cause  
 of theyr deaths, if wee reprehende them  
 not, as our dutie requirerh. All these say-  
 ings ought to enter into vs, and to pearce  
 through the marrow, if wee be negligent  
 and colde in declaring the faults of them  
 which are committed vnto vs by Iesus Christ.  
 This verily is a poynt to be noted, if we take  
 the wages of men, then wee ought to bee  
 diligent and watchfull to reprehende them,  
 when occasion serueth, because that may  
 prouide very much to amende them.

The opinion of some is, that if they  
 T reprehend



Whether  
it be lawful  
to repre-  
hender  
princes.

reprehend freely, that they shall not be paid: and the opinion of some ignorant men is, who imagine that they ought not to be censured in their iniquities, when they give any thing to the Pastor. But some will reply, that this must be done towards Artizans, and simple men, by the contumacious, or discontentment of whom no incommode may arise: but towards kings and princes, we must take great heed, and deal wisely, because that many fearefull accidents may come by their displeasure. We answer, that the honour of God, which we ought to seeke in all things, and above all, and the saluation of soules, whereof we haue the dispensation, ought to cause vs to dispise these vaine and frivolous conceits. *It must not* (saith saint Ierome) *so flatter Princes, as that the truth of the Scriptures should be dispised.* And in truth, we must principally beware in our reprehensions, that we ought more to esteeme the truth of God, then feare to offend great men, when we are moved with zeale of their saluation. And this also is to be done by the example of the Prophetes and Apostles. The man of God of whom mention is made in the 1. Sam. 2. feared not to reprove *Helie* the high Priest, when he denounceth that God would punish him, because hee so much cockered his sonnes. *Samuel* without feare tolde

Lib. 7. vpon  
Eley.

1. Sam. 2

Sam.

Saw that God would punish him, because he had defied the commaundement of the Lord; 1.Sam.15

David having committed adulterie, is freely reprov'd by the Prophet Nathan. So likewise by God; when as contrarie to the commaundement of God, he numbred the people. 2.Sam.12  
In the first booke of the Kings, we read that the Prophet Abiah denounceth the wrath of God against Salmon, (who was a king of the greatest Majesty that ever was) because of his Idolatrie. 2.Sam.24  
Also in the same booke it is sayd, that Abiah the Prophet tolds the wife of King Jeroboam, the death of his sonne, and the destruction of his house. Diverse notable examples of kings, who were reprov'd by the prophets. 1.King.14  
Iehu foretolde Baasa his ruine, and the ruine of his familie. 1.King.16  
We reade that Eliah did foreshew the famine to Ahab, because of his Idolatrie. 1.King.17  
And in the 20. wee reade, that hee foreshew'd, that God would afflict him, and his people; because he had saved the life of Ambedad. 20  
And in the 2. King.22, Huldah the Prophetesse doth denounce to Josias many miseries. 2.King.22  
In the 2. of the Chron. the Prophet Zacharias dooth prophesie many miseries to a king, who had forsaken the law of God; for which cause Zacharias was stoned to death, by the commaundement of the same Ious. 2.Chron.24  
Ezechiel dooth prophesie agaynst the bloudie Cane, &c. Ezechiel.22



*Iohn the Baptist* reproofed *Herod* freely for his incest, and the *Apostles* oftentimes reprehended the high priestes. Lette vs conclude then, that a preacher, if hee will bee perfect in those things that appertaineth to the ministrie; hee ought not more to faile in his dutie in this poynt, then in any other part of his charge: and in truth, hauing overcome this difficultie here mentioned, I know none that are greater, which hee ought to detest, amongst those iniuries and daungers, whereunto commonlie hee is subiect.

## CHAP. VIII.

*At what age he must exercise the ministrie.*



Efore wee come to the handling of this poynt, it shal not be from our matter, to set down here, of what age he should bee that mindeth to take vpon him the charge of the ministrie. For seeing that it is a matter of great importaunce, to preach the worde as it ought to bee, and to bee skillfull in conuincing the enemies of the truth,

such, also to admonish & reprove in time and place, as it is requisite and expedient. To do these things aptly, euery one must confesse that he ought to haue great experience, and to get this experience, it is necessarie that he be of sufficient age. *Gregory Nazianzene* hath very well said, that great aduise must be taken of what age he is, that goeth about the office of a preacher, for feare least if any come vnto it before their time, they may come short in dooing their dutie when time requireth: as if he would say, he hurteth himselfe in entring into this function, before hee cometh to mature age. And further he addeth, that as birdes will flie before their feathers be growne, in steed of flying aloft, they fall to the ground. Also as a woman, hauing conceived in her wombe, if she suffer abortion, and is deliuered before her time, shee filth not the house, but the graue: that is, her child dyeth as soone as it hath life. So those that take vpon them this charge before convenient time, or to say better, before they be furnished with sufficient gifts, fit for that calling, they do more go backward then forward. And in olde time ordained, that the Leuits which should be admitted to his seruice, and be employed in the Tabernacle of the congregation, should be of the age of tventie years, or about, as we may read in the book of

At what  
age the Le-  
uits began  
their office



Numb. 8.

*Numbers:* & in the fourth chap. we may read, that the same Levites shuld be thirtie yeares old or vpward : but in the fourth, there is a question made of thē which were sufficiently made fit, who were 30. yeares old. But those that were but 25. it was to shew y<sup>e</sup> those that were of this age, they should bee framed and made fit for y<sup>e</sup> Levitical priesthood, for whose instruction it seemeth that Ged appointed 5. yeares, that in that time they might be made fit. It seemeth that our saviour Iesus Christ had regard hereof, seeing y<sup>e</sup> he preached not before he was 30. yeares old. And to this end *Greg. Nazianzen* saith, y<sup>e</sup> none must preach when they are too yong, because they cannot be stored with competēt knowledge for this charge, vntill they come to ripe age, setting before vs the example of our redeemer who did not execute this office before y<sup>e</sup> age of 30. yeares, although without blame he might very well haue done it before : how much more, sinful men ought to take heed how they take vpon thē the executiō of this charge, falling into many faults, before they come to perfect age. But because God hath not cōmanded in his law, y<sup>e</sup> the Levites should be 25. or 30. yeares of age, to the ende that all those that aspire to the office of the Ministrie, should follow them: neither did our saviour Iesus Christ enterprise this charge

thirtie

thirtie yeares, to the end, that they that pub-  
lish the wil of the Lord, should imitate him,  
but that the one and the other was done for  
many reasons; which are too long to recite.  
We say that now wee must not regard y<sup>e</sup> age,  
but principally the gifts of god bestowed vp-  
on them, whom he wil haue to serue in this  
functiō, & for this cause, god hath no respect  
either of age, nor youth, for the setting  
forth of his glorie. It is wel said in the booke  
of *Wisdom*, that *The honorable age is not that  
which is of long time, neither that which is mea-  
sured by the number of yeares, but wisdom is the  
gray hairs, and an undefiled life is the olde age.*  
And to this agreeth that which *Elisha* saith in  
*Iob*, who perceiuing that the three friends of  
*Iob* had not spoken to y<sup>e</sup> purpose of the iudge-  
ment of god, concerning *Iob*, he saith, that *Great  
men are not alwaies wise, neither do the aged alway  
vnderstand iudgement*: as if he would haue said,  
it is not age alwaies that bringeth wisdō, but  
the grace of God. For seeing that youth is or-  
dinarily subiect to contempt, or to enuie, to-  
wards all sorts of men wee ought wisely to  
regard, that the graces of God which are in  
yong mē, be not made lesse profitable by the  
conceit & enuy of the aged, as it cometh to  
passe too often. This is y<sup>e</sup> which *Paul* had re-  
spect vnto, writing to *Timothy*, when he saith,  
*Let no man despise thy youth*, & this precept he

In making  
Ministers,  
there must  
be greater  
regard of  
the gifts of  
God, then  
of age.  
VVisd. 4  
Age is not  
alwaies a  
signe of  
wisdom  
Iob. 32.



In whom  
enuie pre-  
uaileth  
most.

In his book  
de verb.  
dom.

Beza vpon  
the life of  
Caluin.

Many  
times old  
men do en-  
uie yong  
men.

A graue ad-  
monition  
of Caluin,  
as well to  
old as yong

giuerh, because that many times the glory of  
God, which might be greatly attuanced by  
yong men, is beaten back very often by con-  
tempt or excessiue enuie, with which they are  
secretly persecuted by the which are in some  
authoritie and credit. S. *Austen* saith, y<sup>e</sup> enuie  
is engendred commonly amongst three sorts of  
men: that is, those that be equal, do enuy one  
another for their equality: & those that are in  
base estate, do pursue with enuie those that  
are greater then themselves, because they are  
inferior vnto the: & those which are in great  
estate, do bite with enuie those that be vnder  
them, being endued with excellent graces, for  
feare least they be like vnto them, or y<sup>e</sup> they  
do surpasse the. The great light of the church  
*Caluin*, being ready to yeeld vp his soule vnto  
God, amongst many lessec which he gaue vn-  
to the that came to visit him, he did grauely  
admonish yong men, to carry theselues mo-  
destly, & to eschew pride, vanity, and follie,  
which are y<sup>e</sup> vices to which they are subiect:  
but hauing perceived that old men did enuy  
yong me, who they knew to be adorned with  
singular gifts, he exhorted the liuely to expel  
out of themselves this accursed passion. The  
lesson of such a man ought to bee of great  
weight, as well with yong men, as with  
the aged, with yong men, because it may  
bee vnto them of one side, an wholesome  
medicine,

medicine, to cure them of vaine opinions,  
which oftentimes they do conceiue of them-  
selues, and on the other side, to be an exercise  
of patience vnto them, that seeing theselues  
belee with the enuie of the aged, in respect  
of their gifts, vnto which they cannot attaine.  
With the aged, to make them diligētly to cō-  
sider, in that God doth freely distribute his  
gifts vnto all men, they must take heede, that  
they deprue not the Church of God of the,  
for the edification whereof, he doth commu-  
nicate his blessing, the which, they ought a-  
booue all things to prefer before their particu-  
lar affectiōs. We will alleage here a most me-  
morable history, which ought to be wel con-  
sidered, both of yong and old, the which we  
our selues, pray you to weigh exactly. There  
was a yōg mā named *Pōponius Alger*, an Ita-  
lian born, of the towne of *Nola*, in the king-  
dome of *Naples*: of whom it is reported, that  
being taken at *Venice*, where hee studied, and  
being brought before the Senate of the citie,  
for the profession of the truth, hee disputed  
with so great admiration against the aduersa-  
ries of the same, that he was carried frō thēce,  
vnto *Rome*, vnto Pope *Paulus* the fourth, where  
being assaulted, with disputatiō, he answered  
so to the purpose, in the Popes court, that all  
they which were present, were raiſhed  
with admiration, & obiected to him, y<sup>e</sup> they

A notable  
example of  
a yong mā,  
which old  
men should  
consider,  
not to de-  
spise youth.

were



Luk. 1.  
Dan. 2

Gal. 4

The last  
Chapter,  
distinc: 38

were ashamed that hee shoulde correct the church: (for they disputed about the church) seeing that he was not yet 24. yeares of age, he answered to this obiection, that we reade in the scripture, *That vnderstanding is not giuen by age, but that the spirit breatheth where it listeth.* Iohn Baptist receiued the holy ghost in his mothers wombe. Daniel was a yong child when hee was brought before *Nabucadnezer*, yet neuertheless the scripture saith, that he was filled with wisdom and vnderstanding. the three Hebrewes which were with Daniel wer likewise yong (for they were called children) yet they were wise, & of vnderstanding in diuine matters. *Timothy* and *Titus* were not verie olde when they were chosen Bishops. And dooth not *Saint Paul* say, that they are in bondage, & obserue daies, and times, & moneths, & yeares: what answere you to your own laws, which comandeth the bishop being aged, not to refuse to learne of those, which are yonger & learnede then himselfe. If this be so, why doo you blame my youth. I pray God & this and such like words may be wel practised, especially by old men, the & church of god shuld receiue such commodity oftentimes, as it is hindered in many places, because these things are not so well marked. Wherefore let vs conclude in one word, that whe question is made of & choise of a minister,

After that no regard is to be made so much of the multitude of yeares, as of the graces of God, which are in them, by whom God will be served, provided alwaies, that these graces be accompanied with a modest grauitie, which doth recompence the default of age, which may bee thought to cause some contempts of those that be yong.

CHAP. IX.

*The third part of the difficulties of the ministrie, which do consist in diuers manners of afflictions, vnto which ministers be subiect.*



Ette vs come now to the first, and last difficultie, which may bee of great force to make a man loath the ministrie, which beareth any loue to y<sup>e</sup> same, and that is cōtempt, opprobries, ignomynies, & iniuries, vnto which ordinarily pastors are exposed. But because these accidents be almost infinit, we will recite only the greatest, & we will reduce them all to eleuen, or twelue in number, the which we wil set down in order, as we haue done in other matters, which we haue handled before, placing y<sup>e</sup> least, & more tollerable first, afterwarde those which are more hard & troublesome to suffer. Not y<sup>e</sup> we say, y<sup>e</sup> the Pastors alwaies shall fall into these accidents

The principall afflictions, vnto which the Preacher of the worde be subiect.



2 Chro. 32

Ezech. 12

1 Cor. 4

2 Chro. 8

Psal. 109

accidents, but because they have happened vnto the prophets and Apostles, the Ministers also which do succeed them in the preaching of the Gospell may fall into them (as they do indeede) when it shall please God so to try them. First, they are exposed to laughter, and mocking, as we reade of the messengers of God, who hauing reprooued the people of *Israel*, because they had forsaken the Lord, and had giuen themselves to the abominations of the gentiles, it is said: *That the Princes, and the priests, & the people, mocked the messengers of God, and despised his words, and refused his prophets, until the wrath of the Lord arose against his people, and till there was no remedy.* Saint Paul saith, speaking of the Apostles: *we are made a gazing stock vnto the world, and to the Angels, and to men.*

Secondly, they are deadly hated of prophane men, and euen of Kings, as wee may read, what *Abab* answered *Iehosaphat*, the King of *Iuda*, when hee had demaunded of him, whether there were any other prophet of the Lord, to enquire of him whether God would deliuer out of their handes *Ramoth Gilead*, or no, which they both besee-  
ged: hee answered, I say to *Iehosaphat*, that there was one *Michaias* the sonne of *Iuda*, but he hated him. These be those of whom *Dauid* complayne, calling them traitors, and flatterers,

ners, who haue rendred euill for good, and  
 merited for loue. Thirdly, they are iniured,  
 by many one way, sometime another way.  
 The good *Eliash* going vp to *Beisbel*, heard  
 his children that did iniurie him, calling him  
*bell pate*, *bell pate*. The Prophets are cal- 2 King. 3  
 led men of contention, & that strueth with  
 the whole earth. Fourthly, they are subiect Iere. 1 ;  
 to false accusations. *Oseas* was persecuted af- Ose. 4  
 ter this manner: and almost all the other pro-  
 phets.

Fifthly, they are subiect to be most villai- Iere. 29  
 nously betrayed, as *Ieremias* was by *Semaias*  
 the *Nehelamite*, because of a booke that he  
 sent into *Babylon*. Sixtly, they are subiect to  
 many ambushes, which are prepared for the  
 as we may read, how *Eliash* complaineth that  
 he was left alone; of the Prophets of the 1 King. 19 ;  
 Lord, and that they sought to take away his  
 life. Seauenthly, they are subiect to slanders,  
 as that they are seditious, turbulent, blasphem-  
 ous. This was reproach to *Eliash*, also to *Ja-*  
*rimias*. Eightly, that they are subiect to import- 1 King. 18  
 untment. Examples whereof we may see, Iere. 43. 5  
 how *Isaiah* was imprisoned at *Babylon*. Also by *Is-*  
*aias* who was at diuers times put in prison, 1 King. 22  
 when *Nabucadnezar* besieged *Ierusalem*, by Iere. 20. 32  
*Zinzibur* the King of *Iuda*. *Hananis* the  
 Prophet: hauing reprooued the king *Asa*, for 2  
 making allyance with the King of *Syria*, he



was imprisoned by him. The Apostles also were often thus vsed, as wee may reade in the booke of the Acts. Ninthly they are brought vnto iudgement, to bee condemned as euill doers: we may see this in the propheticall *Jeremias*, who when he exhorted the people to turne vnto god, he was made a prisoner by the false prophets, & finally brought to iudgement: *S. Paul* was vsed likewise after the same manner. Tenthly, they are subiect to blowes as we read of *Micheas*, who receiued a blow vpon the cheek of *Zedekiah* the sonne of *Chenaniah*, also of *Jeremias* who was stroken by *Pashur*, and the other Apostles passed by this way. Eleuenthly, we may ad, that they must beare all, which is most hard & intollerable to be reuiled of wicked men, when they are reuiled, as *David*, *Iohn*, iust men, *S. Paul*, & *Iesus Christ* himself. And to this we may ioine another difficultie which is not lesse grieuous then the other, that they are subiect to famine. *Elias* was pressed with this necessitie, and was nourished by ravenes, and at an other time, by the widow of *Sarepta*. Also those hundred prophets, which were nourished by *Obadiah* in the cave, with bread & water. To conclude when they are lastly cruelly massacred, as wicked men. They are also subiect to many other afflictions, which were too long to recite: of which we haue plentifull examples. We reade

Iere. 26

Iere. 20

2 Sam. 5

2 King. 21

Wild. 3

Mark. 8

The prophets are subiect to famine.

1 King. 12

1 King. 18

that the Prophets of the Lord were destroy-  
ed by Iezabell, of which *Elias* complaineth. *1 King. 18*  
The prophet *Arias* of whom mentio is made *19*  
in the 26. of *Jeremie*, was he not slain by king *Math. 5. 26*  
*Iezabell*, hearing his words, which he prophe- *Luk. 13*  
sied in the name of the Lord, against the Ci- *1 Thiel. 2*  
ty of *Jerusalem*? Did not *Iohn the Baptist* loose  
his head, because he reprooued *Herod* of his  
wedde, as it is written in *Mat. 23*: *James the*  
*brother of Iohn*, was slaine by the sworde of *Math. 24*  
king *Herod* that is, *Herod Agrippa* the  
sonne of *Aristobulus*, the which *Aristobulus*  
was the sonne of that *Herod*, which put to  
death the infants of *Bethlehem*: And *Saint*  
*Stephen* the first Martyr, was he not stoned to *It is impos-*  
death, because he did liuely reprooue the *sible to ex-*  
kings of their rebellion, hardnesse of *ercise the*  
heart, Idolatrie, and many other sinnes *office of a*  
which they hadde committed, and did *minister, if*  
advisye contrarie in committing the *we do not*  
same? I leave it now to all that bee of *the worlde.*  
sounde judgement to thinke whether it be a  
great cause of bitterness of the heart, and in-  
credible trouble for a man to exercise this  
most noble & excellent calling that is in the  
world, and to receive for his reward, such  
biting scoffes, contempts, outrages, iniu-  
ries, and intollerable reproches. And briefly,  
to be exposed to so many cruell and vio-  
lent deashes. It is altogether impossible



to beare all these things, if he do not renounce the worlde, and dedicate himselfe wholly to the seruice of God, whom he must alwaies looke vnto, and not to stand vpon the estimation of men. The Prophets are called in the scriptures, *Mē of god, the light of the world, the salt of the earth, the Ministers of reconciliation*. . . And amongst worldly men, they are esteemed also prophets, but false Prophets seducers: Impes of Sathan: the darkenesse of the world: the corruption of the earth: seditions: disturbers of the peace & quietnesse of the common weale. They are adorned in the word of God, with the robes of Angels, and also they are called Gods: and of men of this world, they are accounted wicked and vncleane spirits, euen diuels. It was said, that Iesus Christ cast out deuils, by Belzebub the chiefe of the diuels. If this was spoken of our Sauour Iesus Christ, much lesse ought his Disciples to be ashamed, if they bee honoured with the same or the like Epithites. But as Iesus Christ hath overcome the world, and consequently, all the waies of contempt, violence, and crueltie, and finally, hath vahantly triumphed ouer them: all his Disciples also, especially faithfull Pastors, which are his chiefe seruants, ought to followe the steppes of theyr master, being made partakers of that most glorious victory which he hath gotten,

*Ascompari-  
son between  
the honour  
of God giue  
uen in his  
word to his  
Pastors, &  
the disho-  
nor, vnto  
which they  
are lured  
by the  
world.*

after

after that they haue manfully fought the combat. This is the comfort which they ought at all times to propound before the, in the midst of their miseries, and afflictions, for that will bring vnto them more contentment and ioy, then the malice and wickednesse, can cause trouble. This is that comfort which they alwayes feelee in their conscience, which will make sweet the bitternesse of their sorrowes which they endure in this world. And doo they feelee this comfort? when they cast their sight vppon the infallible promises of God, which doo assure them to beare more then these, euen to the end: of all those hard trauels, and miseryes, which they must patiently ouercome. And particularly, when they doo beholde those wonderfull workes, which God hath done by the administration of their ministrie, and when they do consider what god hath done in times past by the ministry of the Prophets, and Apostles, whose successors they are in the administration of their charge, they may the better be knowne of what account they are towardes God, to the ende, they may be the better confirmed in theyr vocation, by the consideration of those maruellous effectes, by which God would authorize theyr ministrie. Wherefore it shall bee verie good, heere to make a breefe recitall, and discourse of those notable

The comfort which Ministers must take holde of in the midst of their miserie,



exploits which God hath done, and yet doth when it pleaseth him by his seruants in their charge, to the end that this may bring a double folde profite: first vnto them for their singular comfort, which they ought to oppose agaynst all those trials, with which the worlde do molest them: secondly, to the end that manie amongst the people which makes no great account of them, may bee moued to esteeme them as it appertaineth to their dutie.

## CHAP. X.

*Wherein is declared the wonderfull force and power which God hath discovered, when he hath pleased him, by them which haue preached his worde, the better to commend their ministrie.*



EE say then, that God dooth honour so much the charge of prophesie, which hee dooth execute by them that are called thereunto, by reason of many miracles which are wrought by them, after a strange maner, that they may astonish the whole world, whether it be in war, or peace, whether

whether it be in sicknesse, or health, whether it be in famine or plentie, or at any other time, God, I say, doth worke miracles by the in the waters, in the earth, in the ayre, amongst men which dwell vpon the earth, yea, and in the heauens themselves: and finally, the Scripture sheweth, that theyr prayers haue mounted vppe vnto God, they haue kept him backe from dooing that which hee was determined to doo: let vs speake of these things in order. First, <sup>In war no-  
thing ouer-  
throweth  
the purpo-  
ses of the  
enemie, so  
much as the  
praier of  
the seruants  
of God.</sup> in warte, then when the children of God, are verie much oppressed by their enemies; who doo conspire together to overthrowe them altogether, there was no better counsaile giuen to make frustrate their purposes, and to bring to naught theyr wicked and bloodie enterprises, but when such prayed vnto GOD earnestlie agaynst them. This is that which *David* the great king and Prophet did, when he was assaulted by his owne sonne *Abolon*, after such a subtile and craftie manner, that there was no outwarde apparaunce of escape, but hee must needes haue beene vtterlie vndone, had not God prouided for him, for fearing greatlie the counsell of *Achitophel*, which was esteemed at that time as a diuine Oracle, hee praied vnto God after a vehement manner, that it would please him to



Psa. 119

Exod. 17

1, Sam. 7

deliuer him from the counsell of that disloyal and trecherous subiect: hee was deliuered, and all the people with him. To this purpose we may alledge that which is spoken in the *Psalmes*: that by this meanes Gods children do surpasse the counsell of the wise: and how is that? When he staieth vpon the law of the Lord, wherein he meditateth day and night. Secondly, when our enemies do begin to execute theyr enterprises agaynst vs, there is nothing which is of such force to bridle them, and retaine them, to bring them to naught, then the prayers of the true preachers of the worde. Howe came it to passe, that the Amalachites, cruell minded men, were ouercome by the Israelites? Was it not by the prayer of *Moses*? For it is saye in *Exodus*: *When Moses belde vpp his bandes, Israel preuailed: but when hee let his bandes downe, Amalech preuailed. Now Moses hands were heauie, ther fore they tooke a stone, and put it vnder him, and he saue vppon it: And Aaron and Hur staid vp his bandes, the one of the one side, and the other on the other side: So his bandes were steddie, untill the going downe of the Sunne. And Ioshua discomfired Amalech, and his people, with the edge of the sworde.* But beholde a most notable example, to shewe plainelic what force there is in the prayers of the Prophets.

We

Wee reade of the people of Israel, being euen readie to bee slaine by the furie of the Philistines, not knowing what to doo, they had recourse vnto *Samuel*, and they earnestly intreated him to pray vnto the Lorde for them, and they pray him to multiply his prayers in these wordes. *Cease not to crie vnto the Lorde our God for vs, that hee maie saue vs out of the hande of the Philistines.* What came to passe? It is added, That at the prayer and sacrifice which hee made, the Lorde thundered with a great thunder that day vppon the Philistins, and scattered them: so they were slaine before Israel.

Moreouer, we may see that God by the power of the praier of his seruants, doth not only destroy his enemies by ordinary means, and instruments, but by those that are extraordinarie, that it giueth men great occasion to wonder: when he would saue his children, hee hath depriued theyr enemies of theyr sight. Wee reade, that when *Elizens* had aduertised the King of Israel, of all that the King of *Assur* had enterprysed agaynst him, the king of *Syria*, knowing that it was *Elizens* that discovered his purposes to the king of Israel, by the spirit of prophesie, hee sent a great army into *Dothan* to take him: what happened to the king of *Syria*? He was him-

2 Kig. 6



selfe deceiued after an vsuall maner, his army at the prayer of *Elizeus* was stricken with blindnesse by the Lord, presently after the Prophet *Elizeus* had so prayed, *O Lorde, I pray thee strike this people with blindnesse.* So they were themselves deliuered into the handes of theyr enemies, in daunger of loosing theyr liues, and they had beene destroyed, had it not beene, that God also woulde myraculously, by his Prophet preserue them, as they were by him deliuered into the hande of theyr enemy the king of Israel.

Let vs go further, if anie question bee made of appeasing the wrath of God by the faythfull, who haue prouoked the Lord diuerse wayes, who preserues them from the execution of his indignation, but onelie those that haue authoritie to preach the worde? What did preserue the Iewes from mortalitie, and destruction, when God was maruellously stirred vppe agaynst them, but the earnest petition of *Moses* which hee made vnto the Lorde? At that time when God would haue destroyed them, because of their murmuring, hardnesse of heart, and madnesse, in that they wold haue stoned *Caleb* & *Ioshua*, as God had declared to *Moses*. *Moses*, I say, did not he disarme the wrath and fury of the Lord, by this notable request?

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I beseech thee lette the power of my Lorde bee great, according as thou hast spoken, saying: Num. 14.

The Lord is slow to anger, and of great mercie, and forgiving iniquitie and sinne, but not making the wicked innocent, and visiting the wickednesse of the fathers vpon the Children, vnto the third and fourth generation. Bee mercifull I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiven this people from Egypt, even vntill now. And the Lorde sayde, I haue forgiven it according to thy request.

The prayers of the seruants of god, appeareth Gods wrath, when he is stirred vp against his people. Num. 16.

Lette vs ioyne vnto this Historie, another which is in the same Booke, and lette vs beholde yet more plainly, in what account with God, the messengers of the word of God are. We reade there, that the people hauing murmured against Moses & Aarō, & that God consumed them as a burning fire, Moses said vnto Aaron, Take the Censur, and put fire therein of the Altar, and put therein Incense, and go quickly vnto the congregation, and make an attonment for them, to appease the Lord, by his requests and supplications. When Aaron had done as Moses commanded him, after the death of fourteen thousand & seue hundred, the plague stayed. If then God hath giuen them force to cure the diseases of the soule, that is, to turne away the punishments of God, which he purposed to powre forth vpon



Num. 12.  
God hea-  
leth corpo-  
rall disea-  
ses by the  
prayers of  
his seruants.  
1. King: 13

2. King: 5

men for theyr sinnes, it is not so admirable, if they haue cured the diseases of the bodie. But that none should doubt hereof, behold howe *Moses* deliuered by his prayers, his Sister *Miriam* from her leprosie, which happened vnto her, because that shee and hir brother *Aaron* grudged against *Moses*, because he had married a woman, which was an *Aethiopian*. We reade in the first of the *Kings*, 13. After that the man of God had cryed against the Altar of *Ieroboam* and his Priests, the King *Ieroboam* stretched forth his hand to lay hold on him, and his hand dried vppe, wherefore *Ieroboam* being afraid, prayed the man of God to pray vnto God for him, that his hand might bee as it was before, which when the man of God had done, his hand became as whole as the other. *Elizeus* likewise, cured *Naaman* of his leprosie. Saint *Paul* and some other of the Apostles, haue made the lame to go, and restored their members to the impotent, and haue brought many to perfect health, when they were possessed with diuers diseases, the when they went about to preach the word of God. Lette vs come likewise to other points which are more commendable, & that is, that the vertue of the Pastor doth not extend it selfe onely to the diseases of the bodie, but to all the health of men: that is, euen

as they haue cured the diseases of the body,  
 so they haue made those sicke y<sup>e</sup> were whole,  
 sometime in one of their members, as *Elimas*  
 resisting *Paul*, at his word became blinde. *Act 13.*  
 Sometimes those that be whole in body, haue  
 bin stroken down by their word, as *Ananias*  
 and *Saphira* beareth witnes. For it is written  
 that they fel downe dead at the word of *Pe-*  
*ter*, who reprobued them because they lied to  
 the holy ghost. Let vs go forward & ad vnto  
 this, how that y<sup>e</sup> force of their word stretch-  
 eth euē vnto the elements, which are insen-  
 sible & without life, God hath caused the ne-  
 verthelesse to obey their voyce, to y<sup>e</sup> end that  
 we may better know the power of him that  
 hath set them a worke. Let vs speake of the  
 waters first of all, if they be filthie, bitter, and  
 vnprofitable by any accident, whē God wil-  
 leth, he can bring to passe, that by their mi-  
 nistry they may become sweet: *Moses* & *E-*  
*lizenu* doth testifie the same. We read in *Ex-*  
*odus* that when y<sup>e</sup> people murmured against  
*Moses* at *Marah*, whē the waters were so bit-  
 ter, that the people could not by any meanes  
 drink them, *Moses* cryed vnto God, and the  
 Lord taught him a kind of wood, which hee  
 cast into the bitter waters, and they became  
 sweet. And in the secōd of the *Kings* we read,  
 how that *Elizenu* being in *Iericho*, and howe  
 that when hee dwelt in *Iericho*, that it was a  
 good

The word  
 of the ser-  
 uants of  
 God, doth  
 slay the  
 wicked  
 when it  
 pleaseth  
 God.  
*Act 13.*

The ele-  
 ments do  
 obey the  
 word of  
 god uttered  
 by his  
 seruants.  
*Exodus 17.*

*1. King. 2.*



2. King. 4

2. King. 2.

good land, but the waters were naught, hee caused a new cruse to be brought, and putte salt therein, and hee went to the spring of the waters, and there hee cast the salt, and he sayde, *Thus saith the Lorde, I haue healed this water, death shall no more come thereof, neither barrennes to the ground.* And in the fourth chapter of the same booke, we reade, that he made sweet the pottage of *h* prophets, which was bitter by casting meale into the same. Moreover, as God by them hath healed the elemēt of the water, being corrupted in some place, so he could shew by experience, that he hath giuē them the same power ouer other elements. And lette vs consider a little by our selues, whether it be not a matter of as great difficultie to diuide the seas, & the floods of waters, as to change the bitternes of *h* water into a sweet taste. We do reade, that this hath bin done by thē: for it is said, that *Elias* with his cloake diuided the floud *Iordane*, & passed ouer with *Elizens*, and likewise *Elizens* returning from whence he came, diuided the same waters by his praier, hauing the cloak of *Elias*, and saying. *Where is the Lord God of Elias, &c.* How came it to passe likewise, *h* *Moses* cut in sunder the red sea with his rod? & how became it drie land? was it not by the cōmandemēt of God, performed by the hād of *Moses*? And how was it that the waters of *Iordan*

were

were parted in sunder, to giue place to the children of Israel to passe ouer? was it not by the meanes of *Iosua*, whom when God would extoll, he said vnto him, that he should command the priests to carrie the arke of the covenant before the people, and that he should bee theyr guide to conduct them ouer without any feare of danger. Nowe let vs come

vnto other points of the power of God shewed by them, which are no lesse then those which we haue made mention of before, as to increase the corne, the bread, the oyle, and such like. The holie scriptures doo reach vs what the seruants of God haue doone.

The widow of a Prophet being left in debt, and not able to pay the same, nor to sustaine her family in the time of the famine, and the creditor of her husband, comming to take her two sonnes to be his bondmen, she came and complained to *Elizeus*, who asking her what shee had in her house, she aunswered that shee had nothing but a pitcher of Oyle, the prophet said vnto her, go and borrow the vessels of al thy neighbors abroad, emptie vessels, & spare not. And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into all those vessels, and set aside those that are full. So shee departed from him, & shut the doore vpon her, and vpon her sonnes. And they brought to her,

God hath multiplied ordinarie things by his word, vttered by the mouth of his seruants.

2. King. 4



1. King: 17

2. King: 4

1. King: 17

her, and shee powred out. And when the  
 vesselles were full, shee sayde to her sonne  
 bring mee yet a vessel, and hee sayde vnto  
 to her, there is no more vessels. Wee may  
 see the like example of the widow of Sarepta  
 14, of whome when the prophet Eliab had  
 demanded in the time of a famine, a little  
 water and a morsell of bread, shee hauing  
 answered him, that shee hadde but a little  
 Oyle in a cruse, and a litt'e meale in a bar-  
 rell, and that she had gathered sticks to dress  
 the same for her and her son, and then when  
 they had eaten it, they shuld die. What came  
 to passe? The prophet told her that she shuld  
 not doubt to giue vnto him, because the  
 Lord had sayde, that her meale and her oyle  
 should not faile, which presently she founde  
 to be true by experience, for neither the one  
 nor the other was wasted, according to the  
 word of the Lord. Elizeus multiplied the  
 loaues of the first fruits, which he gaue vnto  
 those which were hungrie, which were an  
 100. men in number. Further we may ob-  
 serue, that euen as the prophets do command  
 when it pleaseth God, the waters which are  
 vpon the earth, and that they do obey them,  
 so they may doo the like with the waters a-  
 boue the earth, as wee may see by the ex-  
 ample of Eliab, who sayde vnto Achab,  
 that in certayne yeares, there shoulde bee  
 neither

en the other dew, nor raine, but at his word alone.

and afterwatd it is said, that *Eliab* bowing  
his face downe to the ground, and putting it

twixt his knees, hee prayed earnestly se-

uen times, vnto God, and he sawe at length,

the heavens to wax black, with cloudes, and

with winde, and after, there followed a great

rayne. This is that which *S. Iames* saith: *Eli-*

*ab* was a man subiect to like passions, as we are, &

he prayed earnestly, that it might not rayne, and

prayed not on the earth, for three yeares, and six

monethes. And he prayed againe, and the hea-

ven gave rayne, and the earth brought forth her

increase. We reade also an hy storie, more nota-

ble, that *Iehoram* the King of *Israel*, *Iehoso-*

*phat*, and the King of *Edom*, and theyr army

being in distresse, for lack of water, then whē

they went to make warre against *Moab*, it is

set downe that these three Kings went to *E-*

*lizeus*, to enquire of him, concerning the

word of the Lord. *Elizeus* sayde vnto them,

Thus saith the Lord: ye shall neither see winde,

nor rayne, yet the vally shall be filled with water,

that yem sh drinke, both ye, and your cattle,

and your beastes. And in the morning, the val-

lies and the ditches, were filled with water.

And what more? if question be made of the

ayer, which is another Element: hath not god

made it manifest, that he can vse it when hee

pleaseth, to execute after a wonderfull man-

The word  
of the ser-  
uants of  
god causeth  
the waters  
aboue and  
belowe to  
obey.

*Iam. 5*

*2 King: 3*



The ayre  
obeyed the  
word of the  
Lord vtte-  
red by his  
seruant.

302

*A Preparation to*

ner the iust iudgements of God his Maist

The tenne plagues wherewith *Pharaoh* was  
stricken, doth beare hereof sufficient witness.  
First, when hee turned by the rod of *Mose*  
the waters into blood: Secondly, when he  
filled with frogges, all the fouds, riuers, and  
ponds, which were in the countrey of *Egypt*.  
In the third place, when he sent lice: fourth-  
ly, when he sent noysome flies: Fifthly, when  
he sent the murrein of Beastes: Sixtly, the  
plague of botches, and sores: Seuenthly, the  
hayle, by which *Pharaoh* was constrained  
to confesse his sinne: Eightly, the grassehop-  
pers: Ninthly, darkenesse: Tenthly, the  
death of the first borne, both of man and  
beast.

2 King. 1

Lette vs see whether their power doth not  
stretch vnto the two other Elements: that is,  
to the fire, and the earth, by what authen-  
ticque testimonies may we proue the same.  
Concerning fire: we reade, that when King  
*Ahaziah* fell sicke, he sent two captains with  
fiftie me of armes, one after another vnto *Eli-*  
*as*: they in a brauerie comanding the prophet  
to speak with the King. *Elias* answered them,  
*If I be a man of God, let fire come downe from*  
*Heauen, and deuour thee and thy fiftie*: So fire  
came downe from heauen and deuoured him, and  
his fiftie. And if question bee made whether  
the

the earth hath serued them, wee want not  
examples hereof, where we may see, that at Num. 16  
their word, the earth opened. *Korah, Dathan,*  
and *Abiram*, and one hundred and fiftie  
men, who rebelled against *Moses*, were  
swallowed vp aliue, and all that they had,  
when the earth cloaued asunder at the word  
of *Moses*, when he spake after this maner to  
the congregation which were assembled a-  
bout the Tabernacle.

*If these men dye the common death of all men,  
or if they bee visited after the visitation of all  
men, the Lord hath not sent me. But if the Lord  
make a newe thing, & the earth open her mouth  
and swallow them up with all that they haue, and  
they goe downe quicke vnto the pit, then you  
shall vnderstand, that these men haue prouoked  
the Lord.*

This example sheweth, that the earth de-  
nieth not her obedience vnto them, no more  
then the other elements, when God will stir  
vp the force that is in them.

What can we say besides this, seeing that  
the Pastors in theyr charges, are of more  
force then the Elements? What thing is  
there so strong and fearefull that doth  
not yeelde at theyr woordes? Lyons,  
Beares, which are cruell Beastes, cannot  
bee exempted, for in part, these beastes haue  
serued : King :

Lyons  
Beares and  
other wild  
beastes do,  
yeelde to  
the word  
of the ser-  
uants of  
God.



1 Sam. 17

Dan. 6

Act. 28

serued the Prophets, and seruants of God, for the execution of the iudgements of God. The beares do beare witnesse, who serued *Elisba* to deuour the fortie and two children which called him *Ball pate*, *Ba l pate*: others haue beene ouercome as it were in combat, by the seruants of God, as mention is made in the 1. *Sam.* of *Dauid*, who vanquished a beare, and a lyon. *Daniel* being cast into the Lyons denne, for to be deuoured of them, by his prayers he stopped their mouthes. We reade in the *Acts*, how that a viper leaped out of the fire vpon the hand of Saint *Paul*, and did him no hurt. But some will object that there is death, which is not at their commaundement, for shee cannot bee made to yeelde. It is also said in the common prouerbe. *That there is a remedie for all things except death.*

We answered, that neither this is exempted. And in truth it is a most notable point, that as the worde of the seruants of God, is more strong then the life of men, so it is also stronger then death it selfe: that euen as God, whē he willet, by the worde of his seruants he killeth men, so also by the same word hee rayseth them vp from death. Behold foure examples that doth make prooffe hereof and here we may nor, that seeing that this thing is very hard to be belceued, God hath not left

left one example alone, or two in his worde,  
but euen foure, that hee might make it the  
better knowne, what force he giueth to his  
Prophets when he pleaseth. *Elias* restored  
the son of y<sup>e</sup> woman of *Sarepta* from death to  
life. 2. *Elisba* recouered his hostesse son. 3. *Ta-*  
*buba*, a great almes giuer, was restored by  
Saint *Peter*. 4. A young man called *Eut-*  
*ychus*, falling from an high loft, beeing dead,  
was restored to life by Saint *Paule*. If wee  
shoulde go further, wee might alledge that  
the Diuels which ruleth ouer death, are not  
exempted: For they are easilie ouercome  
by the vertue of this worde pronounced by  
their mouth.

1, King, 17

2, King, 4

Acts 9

Acts 20

Acts 16

Mar. 10

And wee may see a notable example in  
Saint *Paule*, whom a certaine maide (when  
he was at *Philippi* in *Macedonia*) commonlie  
followed, iwho had the spirite of diuination,  
at whom *Paul* being greued, hee turned a-  
bout to the spirit and said, *I command thee in*  
*the name of Iesus Christ that thou come out of*  
*her, and he came out the same houre.* This was  
an effect of that power which was giuen by  
Iesus Christ to the Apostles. *Mat. 10. 10.* cast  
out vncleane spirits, and to cure all kinde of  
diseases. Is it possible to deuise any thing, by  
those which haue the ripest wits, which is  
more strong then the voice of the good Pa-  
stors and Prophets? We haue proued that  
X there



there is nothing, neither in earth, nor in the  
 aire, nor in hell it selfe, which is not constrain-  
 ed to yeelde, and submit it selfe vnto the  
 power of their worde. Nothing remaineth  
 then, but that wee must neede affirme, that  
 God onely is almightie, and yet he is of such  
 goodnesse, that he suffereth himself to be o-  
 uercome sometime by the word & prayer of  
 his seruants, in such sort that hauing determi-  
 ned to punish, & destroy them which haue pro-  
 uoked him, he hath bin kept backe and van-  
 quished by their prayers, as though hee were  
 more weake, and his seruants the conquerors,  
 as though they were the stronger. This is ve-  
 ry true, as we may see plainly by an example.  
 We reade that the people of the Iewes, seeing  
*Moses* to stay too long, before hee returned  
 vnto them from the mount Sinai (where hee  
 receiued the tables of the law, written by the  
 finger of God) they caused a Calfe of golde  
 to bee made, which they worshipped: with  
 which their fact God being angry, he threat-  
 ned to destroy them: and as hee went about  
 to performe that which hee had spoken, hee  
 was appeased by the prayers of *Moses*, who  
 made his supplication vnto him after this  
 maner. O Lord, why doth thy wrath waxe bo-  
 against thy people, which thou hast brought out of  
 the land of Egypt, with great power, and with a  
 mightie hand? Remember Abraham, Isaac, and

Exod 32

*Israel,*

Israel, thy seruants, to whom thou swarest by thy  
owne selfe, and saidst vnto them, I will multi-  
plye your seede as the starres of the heauen. Af-  
ter it is added. Then the Lord changed his  
mnde from the euill, which hee threatned to doo  
vnto his people. See here, that the Lorde  
was hindered to doo that which hee was al-  
most resolved to doo. But let vs obserue  
here the chiefe poynt, that God knowing  
weill how he might be moued by the request  
of his seruant Moses, the Historie reporteth  
that God spake after this sort vnto Moses,  
in the tenth verse, *Let me alone, that my wrath  
may waxe hot against them, for I will consume  
them.* Wherefore saith he, *Let me?* But that  
Moses held him as it were by the armes, and  
bound his handes by his prayers, to the ende  
that hee shoulde not destroy them, euen as  
one will holde a man incenced with chol-  
ler, that hee striketh not another, or else tie  
fast his armes, and his hands to repress him.  
As indeede the deuoute prayers, and ardent  
inuocations of the seruants of God, are  
euen bondes and chaines, which tieth, and  
chaineth, the furie and indignation of the  
Lord, being prouoked against the finnes and  
transgressions of men, and many places bea-  
reth witnesse in the scripture, and experi-  
ence sheweth it diuerse wayes, O immortall  
God, what heart is so hard whose intrayles



are so like the adamant stone, which cannot be softened by a deep consideration of the vn-speakeable & incredible goodnesse of God, in this behalfe? what man I pray you: cannot be maruailously moued, by those miraculous workes of God, which he hath performed by the ministers of his word? What man is there fearing God, that comprehends this although but in small measure, that doth not giue singular honour vnto them, whom god hath adorned with this charge which is so honourable? and moreouer, doth not desire with a most seruēt affection, that god would stirre vp more that are such, by the meanes of whome we might see his Kingdome to flourish plentifully, and that of Sathan to be diminished? For in truth, there is no better way to come to such happinesse, thē to haue a great number of faithfull Pastors. Every one thē may easily perceiue, that they are not without great reason set forth, with the titles of Prophets, Men of God, Angels, and with the title of God himselfe: and for this cause, it is impossible for any man not onely to do, but once to imagin to do that which he hath performed by them, how that he worketh by them as by instruments, which hee hath vouchsafed to choose of his incōprehensible goodnesse to serue him. But some will say, what? will you haue it that the myraculous  
acts

acts of the Prophets, and Apostles, and other great men, should be now attributed to the Pastors which are in these dayes? And must they bee so honoured as the Prophets were: not only of the simple people (amongst whom many which went vnto them called themselves their seruants, as *Obadiab* called *Elias* Lord, when he spake vnto him, & named himselfe his seruant, and that widow of whom we haue spoken before, when shee spake to *Elisha*, she sayd, Thy seruant, thy handmaide prayeth thee, or causeth thee to vnderstand, 2 King. 4 and when she spake of her husband, shee named him his seruant, &c.) but also they were regarded of Kings, because they went vnto them, in respect of a singular reuerence that they bare towardes them, to enquire of the word of the Lord, as we haue alledged, how *Lebaram*, *Lebasaphar*, and the king of *Edom*, and many other kings, which commonly did demand their counsell in their affaires, by reason of the great honor that they bare toward them. It may be the, some will reply, that the ministers which liue now should do y<sup>e</sup> which they did. We answer, that all which they did, must not be attributed to their persons (for they were men as we are) but vnto their ministerie. And because it pleaseth God to send vs forth to be messengers of his worde, as he did them, why should not that honor which



was attributed to their minist<sup>ie</sup>, be attributed to ours, because that is all one? There is onely this difference, that the grace of God was more plentifully powred forth by them, then by vs: and therefore, we must ad, that as the grace of God was more amply declared by them, so alio a greater honor was due vnto them: euen so now at this day hee must bee most honoured, vnto whome God hath communicated most graces, otherwise hee that will not do it, must be reckoned vnthankfull vnto the goodnesse of God. Moreover if he that is inferior to another, be greeued because he is not so much reuerenced, and honoured as he that doth excell him in gifts (although they be both of the same function) we say that he is to bee accounted a proude, and enuious man. But also we must consider, that seeing that God will bee serued by our Minist<sup>ie</sup>, as he was by that of the Prophets and Apostles, it pleaseth him also that we should be accounted of, as they were, according to the measure of graces, which it pleaseth him to distribute to euery one. For although that the Preachers now at this day, haue not such a fulnesse of gifts, as they had to do such miraculous things, neuerthelesse, hauing the charge of preaching his worde, when it pleaseth him, he may furnish them with such graces, as they may performe the like

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like things, or else come neere vnto them. It might also be objected, that we should re-  
cite something done by them, which were a  
matter of no great difficultie. For all they vnto  
whome God hath giuen eyes to see more  
clearly, then the simple people, may beare  
sufficient witnesse, that in these latter times,  
God hath rayied vp some extraordinarylye  
vnto the holy ministrie, who hath done as  
miraculous things, as those of the Prophets  
and Apostles. Not many yeares are passed  
since the whole world was plunged in grosse  
darkenesse, and ignoraunce, so that it was a  
hard thing to say, whether there was a church,  
or the doctrine of Iesus Christ or no. They  
themselves which hadde the charge to teach  
others, had theyr eyes so closed vp with those  
errors with which the world was inwrapped,  
that they confirmed others in their errors,  
thinking that there was no other truth, then  
that which they sette forth, in such sort, that  
it seemed an impossible thing, to cause any  
spark of light to appeare amongst these dark  
cloudes, yet neuerthelesse, God in a moment  
then when every one thought least vppon  
it, God stirred vp some of his seruants, who  
beeing indued with the motions of his holy  
spirit, they Preached his holy worde more  
purely, then before, and by wrighting, and  
lively voice, in a short time so much abuses,



such corruption, both in the doctrine and manners of all sorts of men, and principally, of those that had the place of teaching others were reformed: y<sup>e</sup> it is a hard thing to speak, or rather to beleue, how many Empires, Kingdomes, Monarchies, and Commonwealths, beeing couered and buried in these corruptions and accursed errors, were by the Ministrie of the seruants of God inlightned, yea & finally, drawne out of these deepe pits of darknes. And that which is more admirable, that God in the beginning hauing stirred v<sup>p</sup> a simple Munk, hath by him alone sounding and pronouncing his word, and by his writing, shaken all the foundations of the Babilonicall Empire, and that in a short time, which a man would haue thought had bin sufficiently defended, against all the injuries of future ages. And that which is most maruailous, in that time when the Pope as a God commanded al the earth, and was adored of Kings, serued of Emperors, who gaue and tooke away kingdomes at his pleasure, that to enquire out his doings it was hard, (as the prouerbe is) to touch the holy mountain, or to open ones mouth against heauen. The voyce of this simple Mynke was like a fire, who hauing first of all begunne in a little corner of the worlde, it spreade it selfe almost through the whole worlde, and it

rooke

Plessis in  
his treatise  
of the  
church.  
Lib. 3. ca. 15

ooke holde of whole kingdomes and Empires, which were with the same altogether inflamed. This was the Trumpet, the sounde whereof was blowne throughout all the borders of the earth: at this sounde the most mightie and valiant kings haue trembled in theyr thrones: to bee briefe, this Munke with a fewe of his companions, haue drawne the most and greatest parte of Christendome out of the claws of Antichrist, a thousande millions of men, who were blinde from theyr birth, haue had theyr eyes opened by theyr Ministrie, and afterward, hauing perceiued and knowne the wholsome truth, haue constantly persisted in the sme, euen vntill death.

This verily beeing weighed in an equall ballance, is as great a myracle as hath beene doone by the Prophets and Apostles: yea, and rather wee are to acknowledge, that this is a miracle of miracles, in so much, that this great miracle is doone without a miracle. Then if these things bee so, (not to make any longer discourse of this matter) who is it that looking more narrowly vppon these maruailous and more then admirable exploits, which are doone by the Pastors of our age, is not astonied, and euen rauished with the vnspeakeable Maiestie of



of their actions, and hath them in singular reuerence, and loueth them not with all his heart and affection? who can sufficiently commend the excellencie of their charge? who can expresse how profitable, and necessarie, the administration thereof is? what man is there that loueth godlinesse and true honour, which dooth not earnestly desire to bee so much honoured, as to bee employed in this function. In what happinesse may hee thinke himselfe to bee, that is in some measure capable to serue God in this calling.

## CHAP. XI.

*An Exhortation to yong men, to bende their Studies to the holy Ministrie, with a confutation of those common objections which doe discourage them.*



N truth now, being in the way liuely to exhort the youth to take vpon them this holy charge, from which they may be discouraged by reason of the infinite difficulties which are presented before them, wee doo it the more willingly, because

because we desire nothing more then the glorie of God, and the saluation of our Brethren, both which, cannot bee better furthered then by this charge. But alas, which way shall I beginne? The beautie, dignitie, and incomparable profite of the same, ought to be as sharpe spurres, to stirre vpp euerie one. When one desireth that some shoulde applie themselves vnto those things, which doo appeare so good in outward shew, to allure and draw men thereunto, it is verie necessarie to vse many reasons and arguments, to bring them thereunto, and to pricke them forward: but in things that be of themselves maruailous, excellent, and verie profitable, euerie one ought to embrace them of his owne accord. There is no lightnesse so glorious, as that of the Ministrie, there is no calling, to bee compared thereunto, in dignitie and profite: wherof then commeth it to passe, that many do so little regard it? *Plato* hath sayde that vertue is so fayre, that if her beautie could be discerned with these corporall eyes, it would prouoke great loue of it self: what difference is there between the beauty of the ministrie, and of morall vertue? if one would propose vnto himself the litle reckoning & account, which is ordinarily made of ministers, hee would detest the same: we answer y<sup>t</sup> this is the

A confutation of the objection of the answer.

objection



obiection of an ambitious man, and to correct this ambition, thou must set before thy eyes, that the honour which thou dost desire and gape after, it is worldly and vaine. And if it bee so, thou wantest iudgement in desiring it, and in that thou shewest the follie and vanitie of thy minde. Further, thou must consider, that the honour which thou dreamest of, to be in some other calling, is often times troublesome, greuous, which is deare before it bee gotten, and hard to bee kept. He that will be a phisitian, how many trauailes & cares must he passe through? how often must he watch in the night, before he can attaine his purpose, & when he thinketh that he hath attained it, how must he toile & labor to be knowne, & to be had in estimation? when he is once knowne, & sought after for his skill, is he then more quiet & at rest? must he not sometime rise out of his bed to help his patient? he must make haste, he must ride in post many times with the daunger of the losse of his own health: what more? when he cometh to visit his patient, what saouours is he constrained to smell? & the better to know the qualitie of his disease, & the issue thereof, he must sometime view the verie excrements of the sick man, and taste them: what pleasure I pray you, or what delight can he take in that? doth the lawyer endure lesse trauels? doth he

enjoy

enjoy his honors with more peace and tranquillitie of the minde? how many times in the day, doth one or other come & knock at his gate, and breake his head with solliciting his matter, which hee hath committed vnto his hand? Moreover, thou must consider, that all these affayres for which they are so tormented, and continually vexed, they are about earthly things, and so consequently, all the honor & profit which they get by the same, is transitory, and vanish away as the smoake. To conclude, meditate thou vpon this, for thy comfort, that thou art honoured in the administration of thy ministerie, of all those that are wise, and feare God: and seeing that is the true honour, which commeth frō good men, and not from sensual men, we may conclude, that thou hast more honor then the other. For in truth, the honour that is receiued from men well instructed, is to be preferred before that which is given of the ignorant. But of all things propound before thee, that thou art honoured of God. For the scripture speaking of the Preacher of the word, doth teach vs, that Christ hath said: *Whosoever honoureth you, honours me, &c.* In this word when we are honoured of Kings and Princes, and great Lords, we make more account of that honour, then of that which wee receiue from those that be inferiors, because that the greater



ter that they are that honoureth vs, so ought their honour to be prized and valued. Seing then God doth so honour Ministers and theyr Ministrie, that hee attributeth that honour vnto them, which is giuen vnto himselfe : wherefore dost thou that art a Pastor, take care for the honour of men? And if thou dost adde hereunto, those honourable titles which are giuen vnto faithfull Pastors, thou wouldest make lesse account of the honour of the world, and esteeme more the incomparable honour of the ministrie. But if any other shall object, that therefore he is discouraged, because that the Ministers for the most part are poore, needy, and in miserie, we answer that this is the obiection of a couetous man : and to correct this vice of couetousnesse, consider on the other side, that they that haue more meanes to liue by, then other, yet they also bee poore : and further, that pouertie is no vice, but that it is as acceptable vnto God of it selfe, as riches, when as well the one as the other doo come from GOD, if they bee vsed as they ought.

Secondly, think with thy self, that there is at this day, almost no men, which are addicted to any other study, as to any arte mechanick, who doo finde more easily, honest conditions

**A confutation  
of the  
obiection  
of the  
couetous.**

*the holy Ministrie.*

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to liue, then those that haue giuen them-  
selues to the studie of diuinitie, as wee haue  
seene within this seuen or eight yeares, that  
many Phisicians, Lawyers, Aduocates, Proc-  
tors, Notaries, many marchants, many great  
Lords and gentlemen, beeing gone out  
of *France*, and other places, are constrained  
to trauiile vp and downe in strange Coun-  
tries, and haue suffered much want, al-  
though they haue beene skilfull in their pro-  
fession, and haue beene rich at home, but  
those that haue studied diuinitie, haue  
founde alwaies many commodities to swee-  
ten the rigour of theyr exile. Thirdly,  
consider, that if they haue not such goods,  
and richesse, as many Marchaunts, Arti-  
ficers, and other men of trades in this world,  
that God hath giuen vnto them a contented  
life, which is accompanied with godlinesse,  
and the feare of God.

In the fourth place, thou must meditate,  
that G G D is the plentiful rewarder of  
all the Ministers of G O D, and thou must  
thinke vppon all those excellent promi-  
ses of G O D, which hee maketh in his  
worde, to nourish all liuing creatures. For  
if hee feedeth the beastes of the field, he  
will much more nourish men, and if he nou-  
risheth all men, much more the faithfull,  
and



and principally those whom he hath appointed, for the teaching and leading of them.

To make an ende of this point, sette before thine eyes, that if they abound not in temporall, and earthly goods: yet they are rich in the knowledge of the word of God, in the vnderstanding, and reuealing of his secrets, which are the true riches of the soule: and seeing that those be the true riches, consider that the more thou aboundest with the, the more thou art truly rich: for these riches wil bring vnto thee so much ioy and gladnesse, as the corporall and worldly goods, doo bring vnto them that possesse them, griefe, and care, and so enioying these true and sincere spirituall riches, why dost thou take such thought for the riches of this world? If another doth reply, that his heart is pulled downe, because that ministers are ordinarily sorowfull, pen-  
sive, full of care and melancholy, I may dema-  
nde of him, why are they more then other men? These bee vaine and imaginarie  
fancies, forged in the braine, of I knowe not  
what worldly men, for they are as ioyfull as  
other, and it is as lawfull for them as for any  
other. It is true, it is their dutie to be sage,  
wise, prudent, modest, graue, and honest, but  
this doth not hinder them, but that they may  
vse a moderate ioy, and agreeable to their vo-  
cation: and on the contrary, this ioy doth  
bring

A confuta-  
tion of  
those that  
loue plea-  
sure.

bring more contentation, as it differeth from the reioycing of the prophane. *Seneca* sayth in a certaine place, that we must gouerne our selues in such sort, that none may think vs too seuer, and again, that none despise vs, as those that be vile & contemptible, & that we must more delight in profitable matters, then in things that be ridiculous: & he addeth, that one may mingle sometime amongst graue & serious matters, those things that be pleasant, but we must take heed that they bee so tempered, that they do not discredit their honour. If this bee so, who is he that thinketh the Pastor worthie of reprehension, if sometime vpon occasion he vseth pleasant words, and full of delight (which are more the signes of gentleman-like nature, then of any vice) seeing that it is proper and naturall to great and rare personages, to haue (as it is sayd in the common prouerib) some grace in theyr speech? But some will obiekt that they must of necessitie abstaine from many pleasures, which are lawfull to others, which be in other callings. Lette vs demaunde of them againe what they bee, if one imagineth that they ought not to vse the naturall pleasures, which are, to drinke, to eate soberlie, and many such like, which our outward senses do enioy, he may bee answered, that it is lawfull for them to vse them, as it



was for the Patriarches, Prophets, Apostles, and Iesus Christ himselfe, who was present at a marriage, and at banquets, and had the fruition of these ordinarie thinges, as well as any other. If any meane those pleasures which are vnprofitable and superfluous, he may be answered, that these pleasures are proper vnto Epicures, & are comon to brute beasts. If one vnderstands carnall pleasures, as to gourmandize, and to be drunken, and to bee riotous in excesse, in which sensual men doo take theyr pleasure, hee may bee answered, that these bee the pleasures of voluptuous men, and that such pleasures be of their owne nature so filthie, detestable, and infamous, that when they are once named, they ought to bee abhorred, by reason of those infinite mischiefes which they draw after them, without making any mention of the shame, sorrow, and repentance, which doo ordinarily accompanie them. But lette vs oppose vnto these, that they may continually possesse the ioy of the spirit, which is the true ioy, I mean the vnderstanding of the holy scripture, the meditations of the same, the reuelation of the great secrets of God: this is the ioy of the holy ghost, of which Saint Paul speaketh, and mention is made in all the worde of GOD. This is the ioy with which the Angels are satisfied, and

Rom: 24.

Gal 5.

reioyce

reioyce with all the elect and faythfull that  
 may bee, the which is ioy without cōparison  
 what can any desire that is greater? and  
 why shoulde any bee lesse affectionate, to  
 the studie of the Ministrie, if that hee  
 bee but depriued of those pleasures which  
 are prophane and vnlawfull. Finally, if  
 another shall say, that hee is kept backe  
 from dedicating of himselfe vnto the Mini-  
 stric, because that Ministers are subiect  
 vnto infinite daungers, we aunswere, that  
 this is the replie of a coward, and of a faint-  
 hearted man: wee may oppose against this,  
 that princes, gentlemen, souldiers, marchants, Chryso-  
 and euerie condition of men, doo not liue  
 more safely. The higher that Princes are ex-  
 alted, the more they are assailed with feare  
 and continuall dangers. Alwaies (saith Chri-  
 softome) a great state is subiect to great feare,  
 as the bowes of trees, & higher that they are,  
 the more are they shaken with euery little  
 puffle of wind that bloweth, so those that are  
 exalted vnto the top of the greatest honors,  
 are often times troubled, & do imagine their  
 estate almost desperate, not onely by euery  
 small report of bad newes & may bee brought  
 vnto them, but also they are oftentimes in  
 daily feare of them, which are appointed for  
 the protection of their person. The gentle-  
 man is no lesse assured, neither in peace nor

A confutation  
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 of Mathew,



war. In peace it is most certain, that he must suffer and indure many paines and troubles, in conuersing with them, with whom hee hath any thing to doo, and this likewise is common to euerie condition of man. In warre, amongst the torments of mind which he may haue (if it may be called the torment of the minde), hee must bee readie to finde out his Prince, and to obey in all things that it pleaseth him to commaunde him. To be brieffe, he must not stay at his own house, for otherwise hee may bee counted a carter, or one that keepeth the chimnie corner, or els he may fall into some other mark of infamie. The estate of the souldiour is nothing better, for hee is compassed with so many dangers, that euerie houre hee shall putte his life in hazard, seeing that hee must sometime go to the assault, sometime to the skirmish, sometime to the battaile, sometime to the breach, and many other encounters, which death many times follows hard at the heeles. The Marchant liueth not more safely, but with more feare and trembling. How dooth hee quake for feare many times, when hee goeth vppe and downe to fayres, is hee not constrained to passe through woods and Forrests? It seemeth vnto him, that he alwaies beholdeth theeues and robbers after his taile, to rob him of his treasure,

and

and sometime to cut his throate, and that not without cause, because he cōmonly spieth out such in his way. Is he in greater securitie vpon the sea? The pyrats, and other spies, lye alwaies in wait to catch him, without making any mention of the tempests, and stormye weather, vnto which, they are continually exposed, and are not far from death, but euen the breadth of two ynches, as one of the philosophers hath said. To be brieft, euery man, of what art or misterie so euer hee be, is he not subiect to many hazards, yea vnto more then the ministers are? because that they commonly staying with theyr flocke, according to their calling, are in more safetie then those that trauaile hither and thither? But if it so fall out, that they be in daunger when they are, with their flocke, in the midst or nigh to the aduersaries of the truth, there is none of their faithfull hearers, but that will vse all the means they can, yea and venter their liues for the preservation of theyr person, as we haue seene many times in *France*, and in other places, that many haue bin preserved by these means. When they are in the army, their vocation is to preach, to aduise, to admonish, and principally to be neare vnto the which do cōmand, & not to go & rū at al encounters, as captains, & souldiers, & other must do according to their duty, & cōsequētly, they



are not inuironed with so many dangers as other men are. Further, propose vnto thy self, that if they indure any afflictions, or tormētts of the minde, that it is for the honor of God. And consider that if Princes, Noble men, & Artizans, do suffer voluntarily an infinit matterdome, one for ambition, the other for couetousnesse, an other I know not for what vanities, much more, none ought to feare, or to doubt at all to bee troubled, or to suffer shipwracke, euen of life it selfe, for the advancement of the glory of God, and for the saluation of his brethren, which are things so rare, and so precious, that the sonne of God doubted not to shed his bloud for the. What ioy and cōfort may come vnto them by these sufferings, for which the Apostles and other of the faithfull reioyced so much? What man is so eloquent, that can expresse this in words? But for thy souereigne comfort, set before thee, that he whom thou seruest, is strong, & mightie, for to defend thee against any thing that may happen: who is thy rocke, thy buckler, thy Tower, and who will neuer forsake thee in time of need. God saith by his Prophet, *That he that toucheth the faithfull, toucheth the apple of his eye.* Hee speaketh this of all the faithfull in generall: how much more then, doth hee vnderstand the Pastors, whome he hath ordained to be guides

Zach. 2

guides vnto others. In mans body there is nothing that we do so charily regarde, as the apple of the eye, because that is the guide of the other members. If then the Pastors bee the apples of the eies of God, that is, those whom he loueth, and keepeth as his onely treasure, who doubteth, but that he hath more care in preserving them, then wee haue in keeping our sight? To conclude, if any man opposeth whatsoeuer he can, or what hee may deuise or inuent, as obstacles and hinderaunces to dissuade any from the loue of the ministerie of the word of God: we know also that there are sufficient answers to confute him, and which are of more force by the grace of God to inflame them that haue any heart at all (if they can vnderstand them) that no reasons can be alleaged to discourage them. Wherefore, let vs beseech the Lord God, with an ardent heart, and deuout minde, that whereas the ministerie is a diuine and spirituall thing, and men by nature sensuall, and given vnto the world, that it would please him by vertue of the holy Ghost, to roote out of diuers mens hearts, these carnall and wordly affections, and plant, and as it were imprint in them, a holy desire of applying themselves most earnestly vnto this holy vocation: that he would vouchsafe, to inflame our hearts more and more, with the fire of his holy spirit,



rit, and so forme and fashion them, that they shall not neede any further helpe. Finally, that he would direct and guide them, that they may be able to finish and accomplish theyr courses, in such sort, that the efficacie and power thereof, may redounde vnto the restoring of many Kingdomes vnto Christ, yea euen vnto the renewing of the face of the whole earth, the whole being done for the singular comfort of the faithful, and principally, for the aduancement of Gods glory: to whome bee all honour, praise and glory, both now and euermore.

*Amen.*

*F I N I S.*

[illegible][illegible]